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A BRIEF
ACCOUNT
OF THE
Life, Convincement, Suffer-
ings, Labours and Travels,
OF THAT
Faithful ELDER and MINISTER
of CHRIST JESUS,

Christopher Story,

Who was convinced of the Blessed
Truth in the Year 1672, called into
the Work of the Ministry in 1677,
and finished his Course in 1720.—
A MINISTER about 43 Years.

*But the Path of the Just, is as the shining Light
that shineth more and more unto the perfect Day.
Prov. Ch. 4. Ver. 18.*

*Mark the perfect Man, and behold the Upright;
for the End of that Man is Peace. Psal. 37, ver. 37.*

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F. Sowle, at the Bible in George-Yard, Lombard-
Street. 1726.

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Bridget Story's *TESTI-
MONT* concerning her
Dear Husband.

THE Lord who is the Giver of all good Gifts, and from whom all our Mercies and Blessings proceed, did graciously favour me with the Priviledge of this my dear Husband, whose Company and Fellowship whilst I enjoyed, was by me esteemed, as the greatest of Temporal Mercies: And to be sure the Loss of such a worthy Husband affects my Heart with great Sorrow; but in Consideration that my Loss, tho' very great, yet is, I firmly believe, his unspeakable Gain;

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Gain; I am therefore made to bless the Lord, who gives and takes away at his Pleasure. We lived together in a Married State upwards of Fifty Years, in true Love and sweet Concord. It pleased God a few Years after our being married, to visit my dear Husband with the Day-Spring from on High, and his Visitation of Love had such good Effect upon him, as to bring him under the just Judgments of God for Sin. And notwithstanding his being religiously inclined from his Youth, yet when the Lord was pleased to open his Understanding, he saw his Building must all be thrown down, being not upon the *True Foundation*; and being truly humbled before the Lord, he willingly bowed under the Yoke of Christ, and took up his daily Cross,

Cross, and thereby became a Disciple and Follower of him: And the Lord having fitted and prepared him for his Service, in his own due Time endued him with a Gift of the Ministry, being One of the first that was raised up in that Service in this Part of the Country; and continuing in Faithfulness both in Doing and also in Suffering, which soon fell to be his Lot, he became very serviceable amongst his Brethren, who were then but few in Number in those Parts. And the Lord was pleased to lay a farther Concern upon him to visit the Churches in divers Places in this Nation, as also in *Scotland* and *Ireland* several Times. And I doubt not but his Labour of Love was blessed, he being endued with a Gift of the Ministry that was not only plain,

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but powerful and edifying, and often fell upon the Heritage of God, as a sweet Shower upon the tender Grass, whereby they were comforted, and refreshed in the Lord: His Care, I am very sensible, was great over the Churches of Christ, that they might all be preserved in true Love and Unity: And the Lord was pleased to furnish him with an excellent Understanding in the Affairs relating to the Discipline of the Church, and the good Order established therein: He was very diligent and unwearied in attending such Meetings; and his good Conduct, blameless Conversation, and the Authority he was endued with, gave him great room amongst his Brethren, who much loved and honoured him. And I may truly say it is not within the Reach of my Capacity

city to set forth the Worth of this my dear Husband, who was, I believe, one of the Worthies in *Israel*; yet I thought it my Duty to pay this to his Memory, tho' it be but as a Mite, for to be sure it was my Happiness to have such an one, who was not only an Husband, but even to me as a Nursing Father, and a tender and watchful Father over our Children. The Remembrance of the many sweet and comfortable Times that I have enjoyed with him among the Lord's People, gives me Occasion to bless the Lord, and also humbly to beg of him to raise up others in the room of him, and many more of our worthy Ancients who are removed from us, to stand as faithful Testimony-Bearers, for his Name and Truth upon the Earth, that the Lord's great Work that

he has begun may go on and prosper, and many may be turned to him. And as this my dear Husband was a Pattern of Humility and good Conduct in his Family in the Time of his Health; so likewise he was exemplary in the Time of his last Illness, patiently bearing his Affliction: His Distemper was not very violent; but as it seemed of the Nature of a Consumption, he continued to attend Meetings very diligently, so long as natural Strength admitted, and many Times appeared in Testimony very sweet and lively, tho' very weak in Body. He dyed the 6th Day of the 11th Month 1720, and was buried the 8th Day of the same, at Friends Burying-Place at *Hetherside*, being accompany'd thither with a very great

great Number of Friends and others.

Bridget Story.

*The TESTIMONY of
several of his Children.*

WE think it our Duty to say a little as a Testimony to the Memory of our dear and worthy Father, having frequent and near Opportunities to observe him. We can say that he behaved himself as a Man of God, not only to such of us as were under his Fatherly Education, but even to all he was concerned with, in a winning and truly Christian Deportment amongst his Neighbours, to whom he was often serviceable, being of a good Under-

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Understanding, and capable to give pertinent Advice in difficult Cases, and this he did chearfully and gravely : And being more excellently furnished for a greater Service, a Dispensation of the Gospel being committed to him, he was a faithful Labourer therein, not only in our own Meeting, and in our County, but also at sundry Times in many other Meetings in this and other Nations, as *Scotland* and *Ireland* : And we doubt not but his Labour in the Gospel, which he preached freely, was well received, for being sound in Doctrine and Judgment, he delivered his Testimony in such Plainness as was intelligible to mean Capacities, yet attended with a good Share of Gospel Authority. And as he was one of the first in this our Country that received a Share of the Ministry,

Ministry, he discharged himself faithfully amongst his Brethren. And towards the latter Part of his Time; it became much his Concern to have Meetings many Times in fresh Places, both in our own Country, and in the Border of *Scotland*; and tho' he, with others, at such Places, did cast their Bread upon the Waters, we hope it will again appear after many Days. And as his Conduct and Conversation was very exemplary, so he was truly serviceable to a great Degree in the Affairs of the Church, zealous for the promoting of good Order, and maintaining of Peace and Unity, being himself of an humble and peaceable Spirit; he was very tender over the weak, and such as might be overtaken in a Fault, and in much Meekness would have laboured to restore such;
yet

yet a Terror to the Wilful and Stubborn, against whom he was zealous. An Elder he was that ruled well in the Church of Christ, and was worthy of double Honour, having governed well in his own House, and discharged himself faithfully amongst his Children, as well in Example as in good Advice, in much Tenderness and Fatherly Compassion, and not in Roughness and Harshness, yet with due Authority, which he maintained in much Meekness, and was ready to strengthen and encourage his Children in every good Thing, and to discourage every Appearance of Evil. As his Concern many times was to bear a noble Testimony against Pride and Superfluity, (two apparent and growing Evils in this Day) so he was not wanting to have a due Regard over his

his own Family, that nothing of that pernicious Nature might take Root among them; Plainness and Decency he practised and encouraged; Idleness and Slothfulness he much discouraged, being himself frugal, yet liberal and laborious, yet loose from the World to attend the Lord's Business, which was his chief Concern, and remained so to be while he had Strength to attend Meetings, often appearing in Testimony even in his last Illness, in a living Sweetness, to the Encouraging of the Faithful. And his Distemper being lingering, we had frequent Occasion to be with him, which was to our Comfort to observe his great Patience and Contentment in bearing his Affliction, and his continued Care over us, in giving wholesome and tender Advice. And though
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the Loss of such a worthy Father is very great, yet that which makes it more easy is, that we believe it his great Gain, having, we firmly believe, finished his Day's Work in his Day, and enter'd into Rest with the Lord; and we pray to the Lord to raise up many such valiant Workmen in his Vineyard, that his Work may go on in the Earth, and many may be gathered. He departed this Life the 6th Day of the 11th Month 1720, and was buried the 8th Day of the same, being accompanied to Friends Burial-Place at *Hetherside*, by a great Number of Friends and others.

Robert Latimer,

Thomas Scott,

Richard Waite,

Thomas *Thomas Blamire,*

Rachel Scott,

Scott *Abigail Waite,*

Deborah Blamire,

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Aaron Atkinson's *TESTI-
MONT* concerning Chri-
stopher Story.

I Am under a Concern of Mind
in Gratitude and Justice to the
Memory of my deceased Friend,
who was the Instrument in the
Lord's Hand for my Convince-
ment: In the Year 1688, I went
to an Evening-Meeting held at
the House of *Christopher Taylor* at
Hetherside in the Parish of *Kirk-
linton* and County of *Cumberland*,
where my Friend *Christopher Story*
declared Truth, and preached
the Everlasting Gospel in the De-
monstration of the Spirit and
Power of God ; at which Time
I was effectually reached, clearly
convinced, and fully resolved ne-
ver to depart from it. The next
Morning

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Morning this meek Man of God came to where I was, and set me on my Way, and tenderly dropt Matter suitable to the Condition I was then in, to my Comfort and Encouragement; he continued in Love, and was a Father in Christ to me; and my Spirit was subject to him, as his Son in the Lord: I sincerely loved him, and had Ease under him, and preferred him in Meetings of Worship and Business; and I do not remember that I ever was in a Meeting where his Mouth was opened, but he added something to me. After it pleased God to concern me to declare Truth, I several Times travelled with this my dear Friend, and he was a great Help to me in my Exercise; I could freely lay both my Strength and Weakness open to him to judge on.

on. He was a good Example in Self-Denial, Humility, and Temperance, a true Christian, a qualified Elder, and a gifted Minister of Christ, by whom God was pleased to Edify his Church: He was a wise Man, and understanding in Things of this Life also; and was very serviceable among Friends in weighty Matters. I often with Satisfaction beheld his Innocency and great Patience, and how bearing in the Time of Provocation he was for the Churches Peace, and careful, when he spoke to Matters, not to give Offence to his Brethren. He was so preserved in the peaceable Spirit of Christ, in the Management of the Affairs of the Church, that there was an Ear open in it to hear him to his dying Day. And without doubt, those that were
joyned

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joyned with him in a Concern for Zion's Prosperity, and Jerusalem's Welfare, will feel the Loss of him. I visited this my Friend in the Time of his Illness, and I found him well in the Lord, and I had true Unity with him; and I am satisfied he is entred into Everlasting Rest; and the Lord who in Love and Mercy raised him up, and made him serviceable in his Generation, is able to bring up others in his stead to answer the same Service, to the Honour and Glory of his own Name.

Aaron Atkinson.

*Leeds, the 21st of the
2d Month, 1721.*

Benjamin

Benjamin Holme's *TESTIMONY* concerning
his Beloved Friend Christopher Story.

THE Removal of ~~this~~ our dear Friend, with some others who have been taken away in that County of late Years, and divers others in several Parts of the Nation, that were good Instruments in their Generation, is a great Loss to the Church of Christ: May we that survive, daily wait to be endued with the same Divine Power and Spirit, by which many of them that are taken from us, were made eminently serviceable in the Church of Christ, that so there may be faithful Witnesses for the Lord from Age to Age.
To

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To be sure it was well-pleasing to God, that *Elisba* requested to have a double Portion of the same Spirit which was upon *Elijah*; and the Lord being graciously pleased to endue him with a large Share thereof, he was Instrumental by it to do wonderful great Things for the Lord. It was by the Power of the same Divine Spirit, that the Ministry of this our deceased Friend was made very Comfortable and Edifying to many; and through his waiting to be endued with that Divine Wisdom which comes from Above, he was made greatly Instrumental to promote good Order in the Church of Christ, being gifted that Way beyond many others. As he was a Man of great Sincerity, and an Example of Piety and Godliness, there is no doubt but that his
End

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End is *Peace*. That we may all of us that survive, fully follow the Lord Jesus Christ while we have a Being here, that in the End we may have a Part amongst them that have faithfully served the Lord in their Generation, is the sincere Desire of him that wishes the Salvation of the Children of Men universally.

Benjamin Holme.

The 28th of the 10th Month, 1723.

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A B R I E F
A C C O U N T
O F T H E
L I F E, &c.
O F
Christopher Story.

I was born at *Righead*, in the *Parish* of *Kirkclinton* in *Cumberland*, about six Miles from *Carlisle*; and near as much from *Scotland*; in the Beginning of the 4th Month, 1648. My Father's Name, was *Thomas Story*, a younger Brother of the Family of the *Story's*, that liv'd at *Lake*, in that *Parish*; My Mother's Name, was *Elizabeth Parret*, Eldest Daughter of *Christopher Parret*, who had
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been *Priest* of the same Parish, and being an industrious Man in the Creation, he bought that Estate of Land, which I now possess, and improved it to a good Degree; and I being the only Son, my *Father* and *Mother* had, that lived to grow up, they began betimes to give me Education, and I, exceeding several of my Equals in Learning and Sobriety, gained Favour of most that knew me.

My *Father*, having been Servant, to one *Philip Musgrave*, of *Ednil Hall*, Knight, (of an Ancient Family in the County of Cumberland) who in the Time of the *Civil War* between the *King* and *Parliament*, was for the *King*, underwent many *Jeopardies*, to the Hazard of his Life; but when *King Charles the Second* was restored to the *Crown*, the said *Philip Musgrave* being in Favour with him, had great Places of Profit and Trust under the *Government*; and then he rewarded my *Father*, for
his

who created *Man* in his own *Image*, for a *Purpose* of his *Glory*, hath *Regard* unto him, as he is the *Workmanship* of his *Hand*, and to his future *Happiness*; as doth appear by his *Patience* and *Long suffering*, which hath led many to *Repentance*; notwithstanding their former *Disobedience* and *Rebellion*, to his *Law* written in their *Hearts*, and his good *Spirit*, that he hath put in their *Inward Parts*.

And amongst the many *Thousands* of the *Disobedient* and *Rebellious*, unto whom the Lord in his *Love*, and unspeakable *Kindness*, extended *Mercy*, in and through his dear Son, *Christ Jesus*, I was one whom the Lord called by his *Grace* and good *Spirit*, when I was young in *Years*, and preserved me from many *Evils*, which I was prone to, as well as others, and scarce knew it was the Lord, but felt there was that near me, and with me from a *Child*, that inclined my *Heart* to seek after the Lord, and to read
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the holy Scriptures. As I grew up to Years of Understanding, I was sober and more moderate than some others, tho' the Place of my Abode was in the *Border* of *England*; where *Wickedness* of the grossest Sort had swell'd to that Height, that *Theft*, *Robbery* and *Blood-shed*, with many other *crying Sins*, were so very frequent amongst People, that Hell (*in that Sense*) had open'd her Mouth, the Remembrance of which, much affects my Heart with Sorrow: When I think of such as are gone, who were but an Age before me, and several others, that are largely made *Partakers* of the *Mercy* of God; that the Lord in, his *free Love*, should pluck us, *as Brands out of the Fire*, and preserve us from those *gross Evils*, which *Generations* before us were found in, is such an Obligation, as is never to be forgotten.

And as the Lord was pleas'd to get himself a Name in the Earth, in calling us to be a People, to his

Praise, who were as the *Outcasts* of the *Nation*, he began to work in the Hearts of a young *Generation*, when but tender in Age, of which, I was one: And tho' we were short of having an Eye unto the Lord, in all our *Undertakings*, yet the Lord was not short in having an Eye over his for good; and tho' I was brought up in a Publick House, my *Father* and *Mother* keeping an *Inn*, where People of many Sorts resorted; yet the Lord preserved me, beyond many, from the Sin of *Drunkennes*, and the excessive *Smoaking of Tobacco* I never loved.

Yet as I grew in Years, I was drawn forth after the vain Pastimes, which are in the World; as *vain shooting* with *Guns*, and *Bows*, and following them that played at *Cards*, and I was successful in playing, and my Mind as much taken with that foolish Practice, as most Things, and for this the Lord gave me a fore *Rebuke*, in my self, that I was sensible of Trouble of *Conscience* for many

ny Days, and was consulting with my self, what to do, not knowing of one Man, that judg'd the Thing unlawful to be done. The old *Enemy* appeared in my Heart, and brought a fair Pretence with him, that I might safely play at any Time, except the First Days at Night, that being a Practice amongst us, and this gave me a little Ease for a Time; and I observed it, and then a Fear began to enter my Mind, *that I durst not joyn with young People in their Pastimes*, and *Light* began more to appear, and I saw, we must be more *Religious* than formerly; but the *Old Enemy* would shew me, that I was young, and might live long, and it was Time enough for me to be *Religious*, when I was married; and here I rested for some Years, often under *Trouble*, believing I must live more *Godly*, otherwise not enter *God's Kingdom*: And when I was about Eighteen Years of Age, my *Father* and *Mother*, having no other Child but me, were desirous I should mar-

ry a young Woman, whose *Parents* were of good *Repute* in the *Country*; and a weighty Concern it was to me, and under the *Sense* of the *Weight* thereof, I prayed to the Lord in the Night Season, *that if it were for our Good, it might come to pass, and if not, it might not be so*; About this Time, my Heart came to be more and more opened, and I saw the Danger of *Poverty* and *Riches*, and at a certain Time, I retired, and the Saying of the *Wifeman* came into my Remembrance, and I prayed to the Lord, to give me neither *Poverty* nor *Riches*, for I saw there was Danger on both Hands; and tho' I desired to keep Company with those that were most sober, yet was I often under great *Affliction of Mind*.

And when I was at any Time one with the *Prophane*, if I partook of their *Joy* at Night, *Sorrow* came in the Morning; and while I remained here, a great *Fever* being in the Country, and many dying, when
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it entred my House, and my Wife was taken ill of it, I was perswaded to go to a *Woman* who was *blind*, and pretended she could do great Things; of Her I enquired if I should take the *Distemper*, (she being one, who undertook to tell what would come to pass) she told me, no, and I believed her, but when the Lord visited me with *Sickness*, my *Disobedience* on the one Hand, and my *believing* her (which I lookt upon a *distrusting of God*) on the other, brought such Horror and Trouble of Mind upon me, that I concluded, if I should then dye, there was no Hopes of *Mercy* for me, and my Mother being in great Trouble for me, would have comforted me with this, *that I exceeded others in my Life and Conversation*, but I could not believe there was any Favour at the Lord's Hand for me, except he should restore me to my Health, and I become a new Man, and I saw I was not to regard *Southsayers*, or such as pretend to tell Things to come, and they

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themselves

themselves out of the Life of *Righteousness* : Under a Sense of this great Distress and Anguish of Soul and Spirit ; I cryed mightily unto the Lord, that he would spare me yet a while, and that Saying came into my Mind, *the Prayer of the Righteous availeth much*, and knowing no better but the *Priest* might be one of them, whom the Lord would hear, I had a Mind he should come ; but when he came, he wanted his Book, and could not pray, so that I was disappointed, but may say, *though all other Helps failed, yet the Lord never failed*, for he was pleased to restore me, and when restored, inclined my Heart to seek after him, and I thought it my *Duty* often to pray to the Lord, in secret Places, to shew me his Way, wherein I should walk, for I was satisfied I was out of the Way ; because of the *Trouble of Mind* I was under, from Time to Time ; and whereas *Prayer* seemed to me to be a Duty, I thought it my
 Place

Place to wait upon the Lord, to feel what would open upon my Mind, to supplicate the Lord for, and not to pray in Form; but having little Answer from the Lord of Well-done, I wearied, and I saw I more and more became formal in my Prayers, and my Distress increased, then I began to doubt I had not been so diligent as I should have been in my Devotion in the Time of our Worship, tho' I frequently went; so I resolved, for the Time to come, I would go to Church with the first, and hear and observe every Word the Priest said; for I saw what I could do, signified little: And as I was not to sing, neither durst I open my Mouth as others did, but sat solitarily. Then the Lord shewed me the Effects of the Priests Ministry: They could tell what Sin was, and what would be the Reward of the Righteous; and what would be the Reward of the Wicked; but how to come out of Sin, which was the Thing I wanted to know, here they

left me at a Loss, and this lessened their Esteem in my Eye. I read much of the Scriptures, and could talk of them.

In this Time of Distress, the Lord sent his Servants amongst us; and at a Place called *Long-Town* there was a Meeting appointed, which being about three Miles from the Place of my Abode, I never heard of it till I was come to the Church, (so call'd) it being the first Day of the Week; and when I heard of this Meeting, there was such an Inclination in me to go to it, tho' it was a little past Time, that I went in great Haste; and when I came, the Friend (whose Name was *John Wilkinson*) was Preaching, who had formerly been an *Independent* Preacher; but I, being so much hurried, and having an Eye out to the Exercise some were under, was but a little reached; yet had a great Desire to have spoken with the Friend; and went into the *Inn* among Friends, hoping to get some Discourse, but being not in the same

same Room with him, was frustrated. And tho I was but a little reached, yet what he said, was afterwards brought into my Remembrance, and it wrought like Leaven, and I searched the Scriptures, and thought to have Rest there.

Another Meeting being appointed about a Mile off, there was full Notice of it, to which many went; and Robert Barclay going Northward, hearing of the Meeting, came, and spoke the Word of Truth excellently to the People, that I could have said *Amen* to several Things; and amongst the rest, he said, *If a Man could begin at Genesis, and repeat all the Scriptures to the End of the Revelations, and was not led and guided by a Measure of that Spirit by which the Scriptures were given forth, it would avail him nothing.* And then I saw, all that I had, availed nothing. And after the Meeting was over, and Friends and People about to part, there came a young Priest and offered some Discourse; and I being forward

forward, having read much of the Scriptures, was willing to joyn with the Priest against Friends; but *Robert Barclay* perceiving there was little good to be done, for there was like to be an Uproar among the People, some shouting and making a Noise, for there were many Sorts of People, he took his Horse and went away. But some Friends, perceiving I was forward in Discourse, call themselves in my Way; and another young Priest that had been at the Meeting, took Part with me; and in the Hearing of many, we discoursed about many Things; and I saw clearly that Friends were too hard for us, tho' I would not acknowledge it: And I put on a Resolution, I would never more dispute publickly with Friends.

And being come Home, under great Exercise what to do, I searched the Scriptures, and read much; and I wanted to be informed concerning many Things that Friends held. And in this Time Friends appointed another

ther Meeting about a Quarter of a Mile from my Abode, and I had many serious Thoughts what to do ; and at last I resolved I would go to the Meeting, and get near the Publick Friends, and hear every Word they said ; and if I liked them well, I would invite them to my House, on purpose to discourse them privately about several Things. And while I was under this Resolution, one that had professed Truth, but had proved unfaithful, coming to work at my House, we presently began to discourse about Religion, tho' I took little Notice of him, because of his Miscarriages ; but when he perceived I was dissatisfied with the Priests and their Doctrine, he went away Home, and brought me a little Book written by *Francis Howgill*, the Title of it was, *Mystery, Babylon the Mother of Harlots*. The Reading whereof satisfied me much, and drew me nearer in my Mind to Friends ; and after I began to say to him, *Dost thou think if I should invite your*
Friends

Friends to my House, they would come with me? He answer'd, If I did so, I would do well; and farther added, That they that gave but a Cup of cold Water in the Name of a Disciple, should not lose their Reward. The Meeting-day came, and many People flocked to the Meeting; and diligent I was to hear the Testimony of Truth; and Thomas Carleton, one of a sweet Countenance (as I remember) spake concerning the Spirit of Truth being come that convinceth the World of Sin, this being taken heed unto, would lead out of all Sin; of which Words I was heartily glad, for I said in my self, I have had that from a Child that condemn'd me for Sin; and if this be sufficient to lead out of Sin, this was what I long wanted. The Meeting parted, and People going homeward, I went away serious; and when gone about two hundred Yards from the Place where the Meeting was held, it suddenly came into my Mind what I had been thinking of the
Week

Week before ; and I stood still to consider what to do ; and began to reason they were Strangers to me, and it was not safe to meddle with them ; and I began to go homeward, and had gone but a little Way, till I met one that was convinced that I knew ; and he asked me about the Meeting ; and speaking of my Satisfaction, I asked him, if he thought the Friends (who were *Thomas Carleton* and *Thomas Langborn*) would go Home with me, for the Thing was pressing upon my Mind. Said he, *Shall I tell them?* I said, He might. After he was gone, I began to reason, and I was much afraid I should have missed my way, but thought I would stand still to see what they would do ; and when they came near, a mighty Dread seized upon me, and I had much ado to contain from shaking and trembling, that I abhorred my self. But when the Friends came and took me by the Hand, and asked me, if I was willing they should go with me? When I reply'd, I
was

was; my Strength came to me again; and going Home to my House, tho' my Wife was so near to be deliver'd, that in four Days she brought forth a Son; and the Report spread abroad *I* was turned *Quaker*, and the *Quakers* gone to my House; and in a few Hours, it being in the Winter, and the Nights about the longest, many Neighbours came to hear and see; and the House being pretty well filled, *Thomas Carleton* and *Thomas Langhorn* advised me to speak to the People to sit down, and we would have a Meeting; and *I* did so, and we had a Meeting; and afterward several of us, *Christopher Taylor*, *William Graham* of *Sike-side*, and *Francis Story*, who was Clerk and Schoolmaster, with some others, went to an upper Room, and having writ some *Queries*, came down; and when the Friends perceived what we aimed at, *Thomas Carleton*, being pretty quick and expert in answering Questions, called for a Bible, and did not so much argue with us, as endeavoured to let us

us see what the Scripture said, putting us gently by, for we were much for Arguing; we parted pretty well satisfied. Next Morning the Friends going to *Carlisle*, *Christopher Taylor* and *I* went with them; and we queried many Things, which they answered to our Satisfaction. In our going along, a Heavenly melodious Song sounded through *Thomas Langhorn*, and we were affected with it. And after we had parted, in our Return Home, we said one to another, *If there be Saints upon Earth, those Men are two of them.*

Friends hearing of these Things, *John Wilkinson* appointed another Meeting in two or three Weeks after; and coming to the Place, it being a wet Season, *Christopher Taylor* was desired that it might be on his Ground on a little Hill called *Meggs-Hill*, (now Friends Burying-Ground) which he readily granted. There was a very glorious Meeting, and many were convinced.

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That Night *Christopher Taylor* invited *John Wilkinson* to his House; and he, his Wife, and his Brother *Andrew*, all received the Truth in the Love of it, became worthy Friends, and dyed in the Faith.

After several Meetings amongst us, and divers convinced, we were advised to keep a Meeting to wait upon the Lord, tho' there were none to speak Words; so we agreed to have a Meeting at my House in the Year 1672: Being but a few, we concluded to have it in an upper Room of mine; and when we sat down together, *I* may say *I* was hard beset to keep my Mind from running hither and thither after the transitory Things of this World; and a great Warfare *I* had for the greatest Part of the Meeting. Yet near the Conclusion, those vain Thoughts vanished, and the Lord was pleased to bring into my Remembrance, how that Men who had great Possessions in this World, had their Day, and were gone; and in a little

little Time I saw clearly my Day would soon pass over; and I was wonderfully comforted in my Spirit, and my inward Man renewed in a Sense of the Lord's Nearness; and being on this wise encouraged, we kept to our silent Meetings, and Report went Abroad that we had settled a Meeting; and several came and sat down among us; and when there was a Publick Friend, we mostly had the Meeting without Doors; but when only our selves, in that upper Room. And in about a Quarter of a Year, there was the Number of Thirty or upwards, many of them of good Repute, and of a good Conversation: Then we agreed to settle the Meeting at four Friends Houses, and go by Turns; and Abundance were convinced, that stood at a Distance to see what would become of us; for the Enemy began to rage, and Persecution began to arise; and because we could not pay Tythes, or put into the Priests Mouths, there was War prepared

pared against us : And an hot Time of Persecution there was. *Gilbert Atkinson*, (who had been of Repute formerly, but giving Way to the Temptation of Whoredom and Drunkenness, afterwards became an Informer, and made spoil of Friends Goods, especially *Christopher Taylor's*; and not only so, but was instrumental to cast Friends into Prison;) at this Time was much exalted; and many were ready to think we should be ruined; and many Eyes were over us, some for Evil, and some for Good; and this Informer was so hot, that nothing would serve him but Friends to be wholly ruined. And tho' he was one that had been afraid to go to *Carlisle*, lest his Body should be arrested for Debt; yet now he looked upon himself to be so much the King's Servant, that he might go any where; and boastingly appearing at the Sessions at *Carlisle*, lest Friends should get their Liberty, said to the Neighbours who were come upon Friends Account, that *It* should

should be either his Day, or the Quakers, for ever. And when he had thus spoken, the Sheriff called for him; he supposing it had been to prosecute Friends, it proved himself was arrested with a Judgment for Debt, and being sent to Prison, after a while Friends were released; but he remained for many Years, and was much afflicted many other Ways, as well as with Poverty and Want; because of which, Friends often relieved him, till he dyed in a Prison at last.

And here the Church was at Rest for a Time, and they that stood at a Distance for seven or eight Years, came and joyned with us; and some there were that thought they might have lived so as to find Acceptance with the Lord, and not come under the scornful Name of *Quaker*; but many came to see at last, that nothing would do short of Confessing Christ Jesus before Men; and all Things wrought together for Good to them that loved God. And when they

they that stood at a Distance for Years, thinking to have lived such a Life, that they might have been equal with us, saw our Innocency, and how the Lord had preserved us, many of them came and joyned with us; and among the rest, *John Scott of Highberries*, who had been convinced for seven or eight Years, and his Life and Conversation, had so preached among his Neighbours, that many were ready to say, *If John Scott cannot be saved unless he become a Quaker, what must become of us?* And many Relations and Neighbours followed him, and became honest Friends, and he himself a Pillar in the Church. And the Lord's loving Kindness continued in sending his Servants and Handmaids amongst us, to the Building of us up in the most Holy Faith, and to the Convincing of others. And as our Love to the Lord increased, so our Care increased in keeping to our silent Meetings. Glorious and Heavenly Times we had, when no Words.

Some

Some Years after our Convincement, being met together in the House of *Christopher Taylor* to wait upon the Lord, his Power and Presence in a wonderful Manner overshadowed us in our sitting together; and there was much Brokenness and Tenderness on the Spirits of Friends, which spread over the whole Meeting, except three or four Persons who sat dry, and they proved not well: I being near the Door, saw many in the Room filled, before the Power of the Lord reached me: Yet the Lord, in his free Love and Mercy, was pleased to give me such a Share among my Brethren, that my Heart is always glad when I remember that Season of God's Love, tho' now upwards of twenty Years ago. And tho' we were at Times plentifully fed with that Bread which came down from Heaven, and sat together at the Lord's Table, where the Wing of his Power was known to overshadow us; Yet at other Times the Lord tried

us with Want; and this at a certain Time entred my Mind as a weighty Consideration, why it should be thus, we being the same People, and sometimes had very good and comfortable Meetings, and were sometimes very dry and barren in our Meeting together; and as I was thus concerned in my Mind, it opened in me, that there should be Seed-time and Harveſt, Summer and Winter, unto the End of the World. So I ſaw clearly there were Times to abound, and Times to ſuffer Want; and I deſired to reſt ſatiſfied in the Will of God. And here, as we ſojourned, deſiring nothing more than to follow the Lord fully, he did not only lead us out of the groſs Evils which are in the World, but out of the Customs and Faſhions that are evil. So that we were ſingled out from the World in every Thing we ſaw to be needleſs and ſuperfluous. And the Fame of Truth ſpread, and our Meetings were large, and the Exercise of the Faithful was to draw neare

nearer and nearer to the Lord. And when a little Child's State was witnessed in our Meeting together to wait upon the Lord, having the Mind retired for a considerable Time together, till the Lord was pleased to appear and fill our Hearts with Life and Power, which made some of us say, *A little Child's State is a good State, and greatly we desired for ever to have remained here, where the Glory of the Lord filled the Temple.* And this was that which made us Beautiful, tho' not come so far as to have a Word given us to speak unto others by Way of Testimony Publickly: And tho' it was the Desire of some to have remained here; yet the Lord, in his own Time, gave them to experience, that the Gospel, which is the Power of God, is not received but by the Revelation of Jesus Christ: Neither is this Gospel to be preached in the Will of Man, or in Man's Time, but in the Lord's Time. And tho' it is written, *Quench not the Spirit, despise not Propheying;*

Yet many have been unwilling to speak the Word of the Lord, tho' it hath burned as a Fire in their Bones, and they have been filled with it as a Bottle filled with new Wine, lest they should offend the Lord, or burn his Seed in the Hearts of his People; and this hath made some say, *Lord, let me never speak a Word in a Meeting while I live in this World, rather than I should speak that which might offend.* And tho' some may have been too backward for a Time, and there may have been a Sense of Trouble for it, and Judgment from the Lord; yet it being in a Godly Fear and Awe, lest it might prove an untimely Birth, or as untimely Fruit; the Lord hath been merciful unto such, and hath again and again appeared, and hath not only brought to the Birth, but enabled to bring forth: And as the Work is his, the Praise and Glory belongs to his great Name. And here, in the Lord's Time, we that had been under the Region and Shadow of Death, to us
 Light.

Light sprang up; and on this wise, Mouths were opened, and Tongues loosed, to speak well of the Lord. And the Lord raised up Planters and Waterers, and made several as useful Instruments for the carrying on his great Work in the Earth.

After I was convinced, and had joyed my self to Friends, as I received the Truth in the Love of it, my Love greatly increased to the Lord, and to his People: And as I was diligent in going to Meeting at Home, I had often a Desire in my Mind to go to other Meetings, and sit among Friends in Silence; and many Times was sweetly refreshed, and returned in Peace.

About four or five Years after my Convincement, I had it in my Mind to go to several Meetings in our County; and the first I went to was *Wigton*, their Week-day Meeting being on the fourth Day; and sitting down in true Silence with my Mind stayed upon the Lord, those Words sprang livingly in me, *The*

Tear of the Jubilee is now come; and they operated in me to that Degree, that I had much ado to contain; but being fearful to open my Mouth in the Assemblies of the Lord's People, I reasoned till the Life and Power withdrew; and tho' the Words remained, I saw I could do nothing, having quenched the Spirit; and Judgment seized upon me, and I was under Trouble and Exercise for my Disobedience. But being inclinable in my Mind to go to the other Meetings, I greatly feared what I should do if the Lord so appeared, as he had done, for to give up to speak a Word in the Meetings of the Lord's People was a Thing very weighty to me; and to undergo his Judgments, as I had done, was very heavy; and therefore I desired in my Mind, the Lord might not appear in that Manner as he had done. And to the next Meeting I went, and was still and quiet, and pretty easy in my Mind; and on the 6th Day we had a Meeting for Business for our

County, and I was glad to see Friends. And on 7th Day I went to the *Holm*, to be at their Meeting on the First Day; and as I went, I desired the Lord might not appear as he had done, for I much dreaded the Lord's Appearance. And when I came, the Lord withdrew, and left me to my self; and I was so poor and weak, I could scarce forbear falling asleep, tho' I had known so much of the Lord's Goodness to my Soul for many Weeks, and some Years, that if I had been sleepy when I came into a Meeting, through the Lord's Help Sleep would have vanished; and this proved such a Surprise to me, that I said within my self, *I will go Home, and mourn out my Day.* And the Lord, who knows the Intent of the Heart, saw what was the Cause of my Backwardness, which was, lest my Ministry should not be as ripe Fruit: And I often desired of the Lord, I might never speak a Word in that Way while I lived, rather than I should speak that which

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might

might burden his Seed in the Hearts of his People. And here I remained for several Weeks under great Exercise of Mind, lest I should be forward and miss my Way, and bring Trouble upon my self: And in this Time the Lord often filled my Soul with Life and Power, and gave me his Word; but I, through Fear, fell short in Publishing of it, because of which, I was often under Judgment; and then I thought, if the Lord would but appear again, I would give up. But Time after Time, tho' the Lord did appear, I fell short through Fear, and quenched the Spirit. And ancient solid Friends perceived it, and spoke to me to give up. And at last being in a Week day Meeting at *John Ivison's* in *Ferrish Town*, I was filled to that Degree with Life and Power, that I could not contain, but spake forth these Words as they sprang in me, that *They that sat in Darkness, had seen a great Light; and they that were under the Region and Shadow of Death, to*
hem

them Light is sprung up : Glory to God for ever. And as I thus gave up to answer what the Lord required of me, I had Abundance of Peace in my own Particular, and Cause of Rejoycing. This being in the Beginning of the Winter, in the Year 1677, I remained at Home till the Spring; having had something in my Mind for some Time to visit Friends in *Scotland*, if any Friend was going that wanted a Companion : And in the second Month following, a Friend from *Torkshire*, whose Name was *Edmund Winn*, going for *Scotland*, wanted a Companion. I made ready, and went along with him. The first Meeting we had in that Nation, was at *Allassudiu*, where *Walter Scott* lived, that had been early convinced, and suffered for Truth : And being a Man of an Estate, the Meeting was kept in his House. But when we came, he refused to have the Meeting in his own House, or to go to it where it was in another Friend's

House in the Town, alledging, that Meetings were but a Form, and every Man might worship God as well in his own House as in a Meeting; and so withdrew himself. And both he, and several of his Children that were once hopeful, forsook Truth and Friends, and the Meeting was lost afterwards. We visited Friends till we came to *Aberdeen*, where we found the greatest Part of Men Friends in Prison, and had been for near two Years; and amongst the rest, our Friend *Patrick Livingstone*, whose Habitation at that Time was in *England*; and being come there to visit Friends, the Magistrates of that Town were so severe, that what Men-Friends they found in the Meeting, they put in Prison: And tho' they had set them at Liberty several Times, yet finding them in the Meeting again, they committed them to Prison, where *Patrick Livingstone* continued, with several others, untill their Persecutors were wearied, and let them have their

their Liberty. And we being there about that Time, they growing weary, took no Notice of us. And tho' by this Time I had received some little Strength, that I could (but not without Fear) speak a few Words in a Meeting, when I believed I had them rightly given me in the Life and Power of Truth; Yet it had never been required of me to supplicate the Lord in Publick; and this looked to me a more weighty Matter to do, than to speak a few Words in a Meeting: And being in a Meeting at *Aberdeen*, it was upon me to pray unto the Lord, and I was hardly beset in my Mind how to give up; and another Friend kneeling down to pray, made Way for me to follow, and I was easy.

Having visited Friends in the North, where there was great Openness, several convinced, and divers amongst themselves livingly opened by Way of Testimony, we returned for *England* again, and staying at Home that Summer,

I had it in my Mind to go and see *George Fox*, whom I had never seen; and who was then at *Swarthmore*; and the Time that was in my Mind to go, was after the Harvest was over: But when the Time drew near, that I intended to have set forward, it was before me to visit divers Meetings in *Westmorland*, and in the Dales of *Yorkshire* in my Way: And a Friend going along with me, we went forward, and visited Meetings all along untill we came to *Wensdale* in *Yorkshire*, where we found great Openness amongst Friends in their Meetings. And being in *Wensdale* Meeting, there was so much Brokenness and Tenderness among Friends, that after I had said a little, I sat down in Silence; and it opened in my Mind to speak of the Lord's Appearance unto the Prophet, not in the Earthquake, nor in the rushing Wind, but in the still small Voice. And from thence we went to *Swaledale*; and tho' the Lord was near in Meetings, and his comfortable Presence and
opening

opening Life I was a Witness of : Yet many Times, when out of Meetings, I was loaded and much under Exercise of Mind, and did not know what was the Cause. And at last I began to think I had missed my Way in coming into those Parts ; and if I did not grow more easy, I would return Home. And being at the Widow *Cherrie's*, I was in the Fields a little before the Meeting ; and not being much acquainted with the Weight of a Testimony, was much cast down in my Mind : And being come into the House, after a little Time came in *Richard Robinson* of *Wensdale*, whom I knew to be a weighty ancient Friend ; and having been at their Meeting the Day before, began to fear he had something against me, for I perceived by his own Words, he was come on Foot six Miles ; and being pretty fat, and all on a Sweat, he said he had not done the like for several Years. Concluding in my Mind, he was not come for nothing ; I resolved, whatever

ever he had to say to me, I would take it well, and withal I thought I should say but little if I could help it. The *Meeting being gathered*, after some Time I could not easily forbear, but I must say what opened upon my Mind, in the Spring of Love, and after I had done, *Richard Robinson* appeared, and confirmed what I had said, and was, with other *Friends*, loving and kind; but after all this, when we were parted, I was under Exercise again, as much as before, and this being on the *Sixth Day*, we intended for *Maffam-Meeting* on the *First Day*, and in our going, I concluded if I was not more easie, I would appoint no more Meetings, but would go *Home*, and after I was set in the Meeting, I found the Lord was near to supply thole that had their Dependency upon him, and after I had spoken what was upon my Mind to the Meeting, *Robert Lodge* spake, and said on this wise; *That it is now, as it was in the Days of Old, when the Priests of God went mourning, between the Porch and the Altar; not because*

because of their own Sins, but because of the Sins of the People, and now (said he) many are made to go mourning between Meeting and Meeting, not for any Thing they have done, but for the Sakes of others. And this eased me greatly of my Burden. and I was helped on my Way, for which the Lord shall have the Praise. And taking Meetings in the Way, I came to Swarth-Moor, on the Seventh Day, and was at their Meeting on the First Day, where was George Fox, Margaret his Wife, and four of her Daughters, and all very loving and kind ; when we parted, George exhorted me to keep to the Grace, and I would grow, and after this I came Home-ward, had some Meetings by the Way, and remaining at Home in the Winter, I had a Desire to go to the Yearly Meeting at London, but supposing there were many Weighty ancient Friends, in the County, who were much more qualified, I was unwilling to speak of it, but being at our County Meeting, which was of the Nature of a Quarterly

terly Meeting, but kept oftner, at that Time Enquiry was made of all the particular Meetings, who intended for the *Tearly Meeting at London*, and none appeared to go in all the *County*, but *John Banks*, and when the Meeting was far over, and I perceived *Friends* were desirous there should be another *Friend* at least, to go, I desired a *Friend* to tell *John Banks* if he would accept of me for a Companion, I would offer my Service to the Meeting, he told me, if I had something in my Mind for going, he was satisfied I should go with him, but he would not draw me.

And the Time being short, I had to make ready, he appointed to meet me at great *Stickland*, and he would appoint a Meeting, accordingly I did, and we had divers Meetings by the Way, where *John Banks* had good Service, and I was well satisfied with his Company. This *Tearly Meeting* was in the Year 1679, and the first *Tearly Meeting* I was at, and a good and glorious Meeting it was to me,
and

and many more, who were wet plentifully with the Dew from Heaven, and that which confirmed us the more was to see the Aged and the Young keep their Places in *Humility*, and endued with Heavenly Wisdom, that nothing which tended to Strife and Contention could appear without Rebuke, in order, that *Love*, *Unity* and *Concord* might be maintain'd in the *Churches of Christ*.

And after the *Meeting* was over, Friends parting in great *Love* and *Unity*, we went towards *Bristol*, and had many Meetings in divers Places in the Way, as *John Banks's Journal* makes mention, and divers good Meetings in our Return to *Cumberland*.

And calling at *Swarth-Moor*, we stay'd there First Day-Meeting, where we had *George Fox's* Company, who enquired of the Affairs amongst Friends, and of our travelling from Place to Place, where the *Separates* dwell; and what Openness there was in Places, where we came, to hear *Truth's Testimony* declared; to all these *John Banks* gave

gave him a full Account, and after this, we journeyed Home, and I found several *Friends* in Prison, and the *Informer* in Prison with them (as I have related before) and this being an hot Time of *Persecution*, in the *Reign* of *King Charles the Second*; except between the Time of the first *Informer's* being put into *Prison*, and the other undertaking his Place, in which Time, I visited *Friends* in *Scotland*, and afterwards, *Andrew Taylor* and I visited *Friends* in *Lancashire*, *Cheshire*, and some Places in the *West* of *Yorkshire*, in the Year 1682. And there was finding of *Friends*, and putting them in *Prison* in most Places, wherewe came; and in our Return Homeward, we came to *Sedber* in *Yorkshire*, and having heard, that *Friends* had suffered a great Deal in *Dent*, and were still under suffering, we concluded rather to go by than to add to their Bonds, and being at *Sedber* the Night before, we were intending to come Home, but an Exercise came upon me in the Night, and my Sleep went from me, and I could

could see no Way to have my Peace along with me, but to go to *Dent*, and at last I gave up, and when the Morning came, I told my Companion, I must go to *Dent*, and we acquainted some Friends with it ; they told us, in all Appearance, we might expect a Prison, for there was a Warrant signed by several *Justices*, to apprehend any they found preaching in Friends Meetings, that were *Strangers*, upon Suspicion of being *Jesuits*; but having concluded in my Mind, I was resolved to go, and I would have had my *Companion* to have tarried, but he had more Freedom to go. So on the *First Day-Morning* we went, and *Edward Atkinson* of *Syde* with us, and when we came into the *Dale*, Friends were going to the Meeting, (and other People also) and we told them, we were come in Love to visit them, but it was with some Concern of Mind, lest they should be fined on our Account; but they answered, there was nothing in that, for they were fined already, more than they had Goods

to

to pay with : We came to the Meeting, and divers, both *Friends* and *Others*, being there, after some time *Andrew Taylor* stood up, and had good Service, but before he had done, several *Constables* came in, and required him to go along with them, but he taking little Notice, some Friend that was near, prevailed with the *Constables* to forbear a little, till he had done, and they went out a while, but thought he continued long, so they came in again, and commanded him to go along with them, by *Virtue* of the *Warrant*, which was signed by several *Justices*, and I being present among many others, desired to see the *Warrant*, yet they took no Notice of me, and after some Discourse, the *Constables* were willing, upon Promise of two Friends, that he would meet them at *Dent-Town* the next Morning, to dismiss him, which being done, we continued our *Meeting* until Friends were easy and free to part, having had a good Opportunity, to the Satisfaction of most that were there. Several were reached and tendered

tendered, and *Ann Knowles*, a young Woman was convinced, and continued an honest Friend.

The next Morning we met at *Dent Town*, the *Constables* thought it needless for them all to go with him to *Justice Otway*, therefore agreed, that one of the *Constables* should go, and as we went, I was much concerned about my Companion's going to *Prison*, and my going Home without him ; for his *Mother* not being of our Perswasion, and this one of the first Journeys he took to visit *Friends*, I doubted she would blame me, for she loved him well, and I, having an Opportunity informed the *Constable*, that if he did not take an *Oath*, but only brought him before the *Justice*, it might be, he would not send him to *Prison* : And farther added, that if he took an *Oath*, he would be the *Informer*, and would have the Trouble of conducting the Friend to *Tork*, which was sixty Miles, or otherwise cause Friends to be fined. To be an *Informer* the *Constable* much despised, and therefore resolved to be
favourable

favourable, and coming near the Place,
 we, being many in Company, considered,
 that *Andrew* and *Richard Harrison* of *Dent*,
 should go with the *Constable*, to the *Justice's* House,
 and we would go to an Inn in *Sedber*, until
 we heard from them ; and parting a-
 sunder, they came to the House, and
 it being a wet Day, the Friends stay-
 ed under a Shade, and the *Constable*
 went in to acquaint the *Justice*, and
 meeting with him, told him, he had
 found a *Stranger* in the *Quakers Meeting*,
 and had brought him thither, he asked,
 if he preached, he answered yes, What
 said he ? said the *Justice* ; nothing but
 Well, said the *Constable* ; however said
 the *Justice*, you must take the *Oath* : for
 the *Lord's Sake*, said the *Constable*, excuse
 me, for I will not swear ; The *Justice*
 being a *Lawyer*, and Perceiving the Man
 in good earnest, after he had consider'd
 a little, bid the *Constable* go his Way ;
 and coming to us at *Sedber*, we entertain'd
 him civilly, and he enjoyed greatly in
 that he had done. Parting with
 Friends

Friends in great Love, we came Home, and a new *Informer* having made *Information* against me, with several others, for having a Meeting in my House; I was fined Twenty Pounds, when I was in *Lancashire*, forty Miles off, (as before mentioned)

Notwithstanding the Endeavours of our Persecutors; yet *Truth* prospered, and there were many added to the *Church*, insomuch that our dwelling-Houses were too small to keep our Meetings in; so we saw it needful to build a *Meeting-House*, and purchased Wood of *Henry Dakers*, for that Purpose: But the *Priest* with some others, Petitioned the *Bench of Justices*, in the Time of *Sessions*, not to permit us to build a *Meeting House*, for they alledged, if we built a *New Chappel*, they might pull down the *Old Church*, for by this Time, People's Eyes were so much opened, that tho' the *Parish* was five Miles in length, yet sometimes not above five besides the *Priest* and *Clerk*, where there. Three *Clerks* were convinced, one after another, and came among

mong Friends, tho' one of them fell short, yet he never would be Clerk again, and one of them being so conscientious, told the *Priest*, whose Name was *Robert Priestman*, he could not say *Amen* to him, for he saw the *Priest* himself was short; the *Priest* replied, he might say *Amend*, but all would not do, so he left him: The *Sessions*, considering the *Premises*, wrote to *Dakers*, who was a *Justice of Peace*, to let us have no Wood, neither would he give us our Money again; and Wood being in *Great Men's* Hands, they hearing this would sell us one for Money, in this Part of *England*. And it being toward the End of the *Reign* of King *Charles the Second*, when there were great Severities against *Dissenters*, the old *Priest* dying, and one *George Story* a young Man getting the Place, and not much acquainted with Friends Integrity to the Lord, in suffering for his Name Sake, at a certain Time spoke to me, that if we would not suffer Friends that lived in other *Parishes* to come
and

and meet with us, he would not molest us; but if we would meet constantly in our Parish, and suffer Friends of other Parishes to come and meet with us, he would not suffer it. And for want of complying with his Proposal, he was hot in his Mind for Persecution, and they began with *Sunday Shillings* (as they called them) for not going to the Publick Worship, and made Distress of Friends Goods. But this they thought did but little, and afterwards the said Priest (as they said) caused the Wardens of the Parish of *Kirklington* to frame a Bill at the Assizes against several of us, and indicted us as *Popish* Recusants, for not coming to their Worship: And Processes were issued out against us for twenty Pounds a Month; but our Meetings continuing large, the Priest greatly wanted an Informer; for because of the ill Success they that were before had met with, sober Neighbours would not meddle: But at last one *James Appleby*, a *Yorkshire*

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Man

Man born, brought up at School, and having some Knowledge of the Law, undertook the Office of an Informer: He, perswading one *Christopher Story*, that had lived at *Aller-garth*, to joyn with him, in the tenth Month 1682, came to my House, the Meeting being there, and made Information to *Henry Forster* of *Stonegarthside*, a Justice of Peace at that Time, of several being met together. He asked him, *If I was at Home?* my Name being amongst the rest. He said, *I was*: (as the Justice reported) altho' I was in *Lancashire*, above forty Miles from my own House that Day. And tho' a Warrant for Distress came out, yet I being gone from Home above two Weeks before, and not returning till 6 Weeks after, the Officers forbore to make Distress, and the Informer was at that Time disappointed, perceiving his Mistake. And tho' the Informer had sworn falsely, yet they were so much encouraged by the Government, that little could be done against

againſt them. And towards the latter End of Summer, he ſeeing himſelf likely to eſcape the Danger, they came again to my Houſe, and took an Information, and went to *John Aglionby* of *Drawdikes*, a Juſtice, and a Warrant was put into the Officers Hands, who were ſo ſparing in making Diſtreſs, that *Richard Scott* of *Newbigging* was bound to the good Behaviour for Neglect of his Office: And moſt of what was about my Houſe being ſeized on, they proclaimed a Sale-day at publick Markets and other Places; but none came to buy, except *James Appleby* the Informer, and one Man that he brought with him. They had Things at their own Rate; and two Horſes he took to a Fair in *Northumberland*, and ſold them under half Price, for Neighbours would not buy them. And driving the Sheep away, young People being grieved that were not Friends, ſet Dogs upon them in the Way; and the Noiſe being heard, other young

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People,

People, almost in every Place where they came, ran out with their Dogs, and scatter'd the Sheep; so that when the Informer and others had followed full two Miles, they had but seven left, and were greatly grieved thereat. When he had sold them, and had made fast the Barn-Doors with Locks and Chains, he used Endeavours to hire Threshers, but could not get any for Money in the Country; so hired a Man at *Newcastle*, forty Miles distant, and was to give him Twelve-pence a Day, Meat and Drink, whereas the usual Price is but Four-pence. The Man coming into the Country, and People understanding his Business, before he came to the Informer's House, or scarce within five Miles of mine, they perswaded him to turn again, telling him some dangerous Thing would befall him if he medled. So he returned again, and would not thresh for Money. The Informer being then perswaded he could not get it threshed, unless he had it carried
away

away from the Place; and his Daughter being married to a near Neighbour of mine, he thought to have removed the Corn thither; but her Father in-law, being an old Man, would not consent for fear of Danger, saying, *Some will burn it, and my Houses also*; so that tho' there was a great deal of Corn, he had no Power to get it: But selling other Corn and Things taken from some Friends, he made a Purse, went to *London*, and made Complaint against us to *Jeffreys*, then Lord Chief-Justice, (so call'd) and brought *Subpœna's* against sixteen of us, to appear at *London*; but we understanding a Prison would do, whether we went or not, resolved to abide at Home. Upon our not appearing, he went to *London* again, and made Complaint against Justice *Forster*. And Judge *Jeffreys* coming the North Circuit, the Informer indicted us several Times for meeting together, and called our Meetings Riots, Routs, and unlawful Assemblies; endeavouring

deavouring by a Warrant to have us appear before *Jeffreys*; but the Constables hearing, and partly believing, that we would then be ruined, for he had indicted about twenty of the most substantial amongst us, (as he supposed) would not appear to be seen by the Informer, till it was too late to bring us before *Jeffreys*. At this Assizes, Justice *Forster* was fined one Hundred Pounds, Imprisonment till paid, and put out of his Place, which caused some of the Justices to be afraid: And the Informer being high in his Mind, and his Money almost spent, comes to our Meeting again, and brings with him his Son-in-law *George Waugh*, and carries his Information to *Henry Dacres*, a Justice, (so call'd) and brings a Warrant: And I, being fined twenty Pounds for Preaching, the Officers took several Cows and young Beasts, and drove them to the Market; but not being willing to sell them, set Men at a little Distance to tell Buyers what Sort of Goods

Goods they were; and also asked above the Market Price for them. The Informer perceiving it, made Information to the said *Dacres* of their Neglect, and one of them, *George Irwin*, was bound to the good Behaviour. But some responsible Men, particularly *Edward Atkinson* of *Clift*, went and prevailed with *Dacres* to forbear a while, it being the Beginning of Winter; and with some Distress of Friends for small Fines, to quiet the Informer a little till the Spring: In that Time King *Charles* dyed, and the Informer's Strength decayed, and none of the Justices would hear him; so they never sold the Goods formerly made Distress of: But we, being bound over to the Assizes, appeared; our Indictments being read, we were required to answer *Guilty*, or *Not Guilty*; we confessed we met together to wait upon God, but not in that Manner they represented us; which they took for a Traverse, and demanded Fees and Bond to prosecute, which we denying, were sent

to Prison, and there remained untill King *James*, by his Proclamation, set us at Liberty.

And tho' much Time was spent by the said *James Appleby*, and others, having used all their Endeavours for about three Years to break our Meetings, impoverish our Families, and imprison our Bodies: Yet I can say all Things wrought together for Good to them that loved God; for in this Time of Persecution, which continued near three Years, we lost but one Man, and several were added, and many gathered near to the Lord: And we had glorious Times. I may say it was a Time of Love. And whereas the Officers usually came to disturb us in our Meetings, they were now commanded to see that none molested us there; and at once we were freed from the heavy Burdens our Adversaries had cast upon us, and our Meetings grew large, and many flocked to hear. And now our Necessity increasing for Building

ing a Meeting-house, we seeing no better Way, went to *Scotland* and bought Wood, and built an House that would hold one Third more than we were, but in a few Years it came to be filled. Now the *Presbyterians*, who had hid their Heads for Years, began to come forth again; and built a Meeting-house in the Border, about four Miles North of us, where they met for a Time; but after a while dropt their Meeting, and the House went down, and Truth prospered. And we saw it was a Time that many wanted to be informed of the right Way of the Lord; and a Meeting was appointed near the Place where the *Presbyterians* had built their Meeting-house (as before-mentioned;) and glorious Meetings we had, and many were much reached and convinced.

Amongst the rest that came and joy-
ned with us after the Persecution was
over, *Aaron Atkinson* was one, who
was of Believing Parents convinced
almost with the first, and of good

Repute in the Country : His Father lived but a few Years after his Convincement ; yet bore a good Testimony for the Time. And after his Decease, his Wife, whose Name was *Ann*, dwelt near the Lord ; and her Heart was filled with Love to God and his People ; and though she was left with six small Children, and not much outward Substance, yet she was not all cast down under her Exercise : For the Lord sweeten'd her Passage, and made hard Things easy, that she remained bright and cheerful in her Countenance. After some Time she sicken'd, and I went to see her, being four or five Miles off ; when I came, I found her in an heavenly Frame of Spirit, and resigned to dye ; and she was not anxious for her Children ; but fully believed the Lord would take Care for them ; thus in a few Days she sweetly finished her Course. Her Children were mostly provided for by Friends and Relations. In their young Days they proved generally
vain

vain and wanton for a Time; yet I, often remembring the Faith which was in their Mother, waited to see their Restoration; which in due Time came to pass. For *Aaron*, when he was but young, (and carried a Linen Pack on his Back, being at *William Graham's* of *Sikefide*, his near Kinsman) went to an Evening Meeting at *Christopher Taylor's*; and in the Time of Prayer, the Lord, being supplicated, that as he had been pleased to visit the Fathers, he would visit the Children, graciously answered that Supplication; and reached *Aaron* by his Power, that he was as one slain at once, and freely giving up, went out in the Faith and greatly prevailed: His Master *William Armstrong*, who was a *Presbyterian*, hearing of it, was at a stand what to do with him; yet concluding we were an honest People, he would try him farther; and after some Time, his said Master was convinced also; and they lived together in much Love, and honoured Truth in their

C 6 Trading,

Trading, being at a Word with People. And tho' they lived near *Scotland*, yet they saw they were not to trade in Goods which were prohibited, as many did ; neither were they free to sell such strip'd or gaudy Cloth as was not seemly for Friends to wear. And as their Acquaintance was great, and their Integrity well known in the Country, by being Preachers of Righteousness where they were concerned among Men ; so the Lord raised them up, and gave them living Testimonies publickly to bear in the Power and Demonstration of the Spirit: *Aaron* was first concerned in a very powerful Manner, to the reaching of the Hearts and Consciences of many. And then *William* came forth, and many People who knew them had a Desire to hear them, and many Meetings were kept at fresh Places up and down the Country, and People that were not Friends would come three or four Miles to our Meetings frequently ; so that in
Time

Time our Meeting-house grew too little, and People that were not Friends would send to us to have Meetings on their Ground. A great Openness there was in the Country, and amongst others, all *Aaron Atkinson's* Brothers that were living joyned with Friends, walking circumspectly; his Sister also came, but dyed some Time after. Honest Friends, of what Employment soever, were then concerned to be Testimony-Bearers in the Way of their Trade and Business; and tho' it look'd for a Time as if it would have hurt their Trades, yet as Friends were faithful, and preserved in a meek and quiet Spirit, they prospered; and tho' some had but little when they were convinced, their Endeavours were blessed; for being diligent in the Management of their Trades and Affairs, and carefully keeping their Words and Promises, they gained Credit in the Country.

In the Year 1687, I travelled into *Ireland* to visit Friends: It was in
the

the Beginning of their Troubles that happened in *King James's Reign*, a dismal Time, few Nights passed where I went, but Houses were broke open, and *English and Scots* plundered by the Native *Irish*: The dark Power they were under, was a Load to my Spirit, and my greatest Concern of Mind was to bring Friends to the Enjoyment of that which Man could not give or take from them; That tho' the Fruit of the Olive should fail and the Earth not yield her Increase, nor any Flock be in the Fold, yet they might joy in the Lord, and rejoyce in the God of their Salvation: When I was clear, I returned Home and found my Family well.

In the Year 1689 *John Bousted* and I travel'd through *Lancashire, Cheshire, Staffordshire* and *Glostershire*, to *Bristol*, having had many Meetings in divers Places, and found great Openness both amongst Friends and other People.

After we were clear of *Bristol*, and had visited Friends in many Places,
we

we travel'd through *Wiltshire*, and visited most of the Meetings in our Way, by *Reading* and *Windsor*, to *London*. Finding great Openness in and about that City; when we had visited the Meetings there, and were clear, we took Meetings on our Way, toward *Banbury*, and a great Openness there was, amongst People in diverse Parts in that Country, and coming towards *Birmingham* and *Wolverhampton*, we parted, and *John Bousted* travelling into *Wales*, to visit Friends, I Went Home,

About this Time, *George Story*, whom I mentioned before, Priest of the Parish, hired a Curate, and went away, and was a *Chaplain* in *King William's Army*, when they went for *Ireland*, and afterwards became *Dean* of *Carrick-Fergus*; he was kind to Friends, and tho' he had a Demand of *Tythe* on a great many of us, for several Years; yet rather than he would cast us into Prison, he went without it to this Day.

Now

Now Truth having appeared, and the Understandings of many being opened by the Divine Light thereof, we were led out of many Customs, and Practices, which we saw were attended with bad or disorderly Consequences; and amongst the rest, a Custom generally practised by People in our Country, viz. *making Doles at Burials*; for when we were first convinced, that Practice was grown so common, and to such an Extravagancy, that great Numbers of People came to Burials, both Rich and Poor without Invitation, and as People were very extravagant in many Things, this became a Snare to some, and an Uneasiness to us, and we could see no real Service in making such Doles, when People were met together on such a Weighty Ocasian, bnt on the contrary, great Disorders often happen'd, and under a serious Consideration we had a Stop in our Minds, and could not follow the People of the World in that Custom, therefore we thought fit to break it off at once, which we did

did, and gave nothing at that Time to Poor or Rich, and after a little Time the People saw it to be a good Way, and came from doing much to doing but a little, and People frequently came to our Burials, and that in a great deal of Seriousness ; scarce an high Word among them ; and then we did observe Time and Room enough to keep a Meeting, and good Seasons we had many Times, to the Satisfaction of Friends and others. So that I never yet heard of any Complaint for Want of outward Bread, but many have acknowledged the Satisfaction they had, in partaking of the inward Bread that was broken at such Times, and great Service there was among the People. And when *Christopher Taylor*, was laid in his Grave, who was a just Man, and of good Fame in the Country, Friends and Relations with many others met together, to accompany his Body to the Burial Place, where the Lord was pleased' eminently to appear through his Brother *Andrew Taylor*, a Worthy Instrument

Instrument in the Lord's Hand, to the convincing of many of the right Way of the Lord; and when that Saying was spoken of, comparatively to the People, how the Prophet *Samuel* said, *whose Ox, or whose Ass have I taken, or whom have I defrauded,* the like Answer was returned in the Hearts of the People, that the Deceased had wronged no Man. And the Lord's amiable Presence greatly appeared; many were deeply affected, and several convinced.

And as the Church increased, a Godly Concern came upon several, to promote a strict Discipline therein, that as there had been a coming out of *Babylon*, there might be such a Separation, as that which was unclean might not be touched, and this became an hard Thing to some, to cast off and forsake all their old Lovers: Yet the Lord owned his People, and Truth prospered, and many were willing by the Grace of God, to put to their Hand, to help forward this Good Work, and their Shoulders

to

to bear a Part of the Burden, and so the Work became more easy, few appearing to oppose good Order in the Church, for which the Lord shall have all the Praise.

Our Meeting-house being too little, and a Part of our Friends living three or four Miles Northward, beyond the River *Line*, which being difficult to get over, having neither Boat nor Bridge, with Consent of Friends, established a *Meeting* among themselves, in the Winter, and after some Time built themselves a *Meeting-House* to meet in, Except that once every *Month*, they met with us at our *Meeting-House* at *Sykeside*, and also on the Week Days.

In the Year 1691 I travel'd into Scotland, and *Thomas Blair* with me. I had in my *Mind* to go and see a *few Friends* at *Glasgow*, for at that Time, there was no settled *Meeting* there. We travel'd to *Edinburgh*, and so to the North, and back again into the West, coming to *Garth-Shore*, after the *Meeting* I acquainted Friends, that I had in
my

my mind to go to *Glasgow*, and visit the few *Friends* there, and enquired if any Friend would go along with me, but some excusing themselves, and I being resolved before hand, said, *if none of them would go, yet I would,* and coming there I found the People so barbarous, that I did not think there had been any such in the three Nations. I felt a little of it, as I came towards *Garthshore*, and set my Face Westward, I thought I felt a great Cloud of Darkness, yet having travel'd several Times through *Scotland*, and been in many Places, both in *England* and *Ireland*, I did not think they would have been so cruel, as they proved. *James Milner* and *John Milner*, both went with us to *Glasgow*, where putting up our Horses at an Inn, we sent for our Friend *John Hewstoun*, and told him, we were come to see them, and enquired if we could have a little Time with Friends, but his Wife being no Friend, and the People very cruel, she was not willing any Meeting should be in their House, whereupon our Friend

Friend *John Neile*, having a Child not well, we went thither, and being retired a little, something opened upon my Mind to speak; after I had said a little, on a sudden People came rushing into the House, in a rude Manner, *as the following Account will shew*, and stoned us out of their Town, with great Severity, *we went that Night to Hugh Wood's of Hamleton*, with a great deal of Peace and Comfort in our own Particulars: *There we writ the following Account; and called it A Looking Glass for the Inhabitants of the Town of Glasgow.*

The 4th Day of the 4th Month, 1691

*A LOOKING-GLASS for the
Inhabitants of the Town of
GLASGOW.*

‘ **W**E *Christopher Story* and *Thomas Blair* being drawn from
‘ our outward Habitations, in the Coun-
‘ ty of Cumberland, to visit Friends
‘ in

‘ in *Scotland*, were in the pure Love of
 ‘ God drawn to *Glasgow*, *John Milner*,
 ‘ of *Garshore*, and *James Milner* of
 ‘ *Hamilton*, in the same Love, and
 ‘ in the Freedom of their Spirits went
 ‘ along with us, and meeting with
 ‘ our Friend *John Hewstoun*, we went
 ‘ to visit our Friend *John Neil* and
 ‘ his Wife, they having a Child
 ‘ not Well, and after we had waited
 ‘ a little together upon the Lord, to
 ‘ feel his *Power* and enjoy his *Presence*,
 ‘ we can safely say, the Lord was
 ‘ near us, so that I was made willing,
 ‘ and in Obedience to the Lord’s Re-
 ‘ quirings, spoke of the great Joy and
 ‘ Comfort that was received in the
 ‘ Lord’s Presence, nothing more de-
 ‘ siring than this, that all People
 ‘ might be sensible of the Goodness
 ‘ of God held forth unto Mankind;
 ‘ in and through his Son Christ Je-
 ‘ sus; also exhorting the People to
 ‘ turn unto the Lord, and believe in
 ‘ the *Light*, that manifests Sin and
 ‘ Evil, *shewing* unto all, according
 ‘ to plain Scripture, that it was Sin
 ‘ in

in all Ages, that separated between
 Man and his Maker, and it was In-
 iquity that *wittheld Good Things* from
 him, &c.

For this Cause and no other gi-
 ven by us, many cryed *with great*
Bitterness against us, surrounding
 the House about, knocking at the
 Windows, Women as well as Men,
 with great Fury, saying, *pull him out,*
pull him out, seeming as if they
 would have torn us, but others of
 them were more moderate and seem-
 ed inclinable to hear, if the Rab-
 ble would have been quiet. At last
 there was an Uproar amongst them,
 and they quarrel'd one with ano-
 ther, at which Time I became Si-
 lent, and a *young Man* amongst them
 more uncivil than the rest, named
James Bear, a *Presbyterian*, as he
 said, and no *Magistrate*; neither
 had any Warrant, with some other,
 would hale us out to the Streets, but
 after some tender arguing with him,
 and wishing that this Days Work he
 had done, might not be laid to his
 Charge

‘ Charge, he was more quiet ; then
 ‘ *John Hewstoun* seeing their Incivi-
 ‘ lity, exhorted them to *Moderation*,
 ‘ with some other Scripture-Words
 ‘ of Brotherly Advice, lest their
 ‘ Bonds should be made stronger ;
 ‘ at which Time some scoffed ; others
 ‘ said, *We would fain hear you preach,*
 ‘ *for we never heard Quakers preach.*
 ‘ A little after, I not being clear in
 ‘ the Sight of the Lord, was con-
 ‘ cerned to clear my Conscience,
 ‘ and spoke to the People according
 ‘ to Scripture, that *Except our Right-*
 ‘ *eousness exceed the Righteousness of*
 ‘ *the Scribes and Pharisees, we could*
 ‘ *in no wise enter the Kingdom of*
 ‘ *Heaven* ; endeavouring, by seve-
 ‘ ral Scripture Testimonies, to prove
 ‘ the Necessity of first making clean
 ‘ the Inside of the Cup and Platter,
 ‘ then the Outside will be clean al-
 ‘ so, and that they might not be
 ‘ liable to the Wo pronounced a-
 ‘ gainst the Scribes and Pharisees.
 ‘ Then came in one thronging a-
 ‘ mong the People, whose Name
 ‘ was

' was *John Sprewell*, Tobacco-Mer-
 ' chant, and pulled me violently
 ' out of the House: And when I
 ' was out of the Doors, the Rabble
 ' laid Hands on us, as if they would
 ' have torn us to Pieces; but the
 ' said *Sprewell* haled us to the Magi-
 ' strates, and commanded the Rabble
 ' to be civil, but they cried, and
 ' shouted, and threw Dirt and Stones
 ' at us through the Streets, saying,
 ' *He is a Jesuit Dog, he hath spoken*
 ' *Blasphemy*; but none of them of-
 ' fered to prove any Thing against
 ' any of us. We were brought
 ' before Bailiff *Brooke*, one of the
 ' Magistrates, who when he under-
 ' stood the Matter, said, *He had not*
 ' *Time then to hear us, but he would*
 ' *call us at another Time*. But the
 ' said *John Sprewell* desired earnest-
 ' ly that he would detain us till
 ' some of their Teachers were brought
 ' to examine us. Yet notwithstand-
 ' ing the Magistrate dismissed us,
 ' and Christianly desired the said
 ' *Sprewell* to preserve us from the
 D Rabble;

‘ Rabble; but *Sprewell* went away,
 ‘ and left us to the Will of the
 ‘ Rabble, who stoned us all along
 ‘ the Streets to the House of *James*
 ‘ *Bisben* Innkeeper; yea, Hundreds
 ‘ of Men, Women, Boys and Girls,
 ‘ followed us, casting Stones, Coals,
 ‘ and Dirt at us, *Sodom* like, not-
 ‘ withstanding all their Profession.
 ‘ And when we were come in to
 ‘ the aforesaid House to get some
 ‘ Refreshment for our Money, the
 ‘ Rabble encompassed the House,
 ‘ looking in at the Windows where
 ‘ we sat, abusing us with their
 ‘ Tongues, and spitting in upon us.
 ‘ And when we took our Horses to
 ‘ go away, they abused us in like
 ‘ manner as aforesaid all along the
 ‘ Streets to a Place called the
 ‘ *Draygate*.

‘ Now if the Tree must be known
 ‘ by it's Fruits, let all sober Rea-
 ‘ ders judge from what Spirit those
 ‘ Fruits aforesaid proceed: And tho'
 ‘ we have not given so full an Ac-
 ‘ count as we would, yet, we think,
 ‘ what

' what is here said will shew the E-
 ' vil of such Actions to other Na-
 ' tions, and to Generations where
 ' these shall come, whatever their
 ' Profession be. And we heartily
 ' desire that the Great God of Hea-
 ' ven and Earth, who always saw,
 ' and still seeth the Afflictions of his
 ' People, may forgive our Persecutors,
 ' and convince them of the Evil of
 ' their Ways, that they may do so
 ' no more, lest a worse Thing befall
 ' them. And for a Confirmation of
 ' this Testimony, we subscribe our
 ' Names, and appeal to all sober
 ' Persons that beheld it.

Christopher Story,
Thomas Blaire.

About a Week after, *Robert Bar-*
row and *John Thompson* of *Westmor-*
land came there, and they abused
 them, and endeavoured to set a Ma-
 stiff-Dog upon them. But notwith-
 standing all their Cruelty both a-
 gainst Friends that lived there, (tho'

but three or four) and also Strangers that came to visit them, in a little Time a *Meeting* was settled, and several convinced, for which the Lord shall have the Praise.

In the Year 1693, *Andrew Taylor* and I travelled into the West and South Parts of this Nation; and visiting Friends in *Westmorland, Lancashire, Cheshire, Herefordshire, Gloucestershire*, and so to *Bristol*, had many good Opportunities both among Friends and others.

After we were clear of *Bristol*, we visited Friends in *Somersetshire, Dorsetshire, Devonshire, Hampshire, Sussex*, and *Kent*, and so to *London*: In most Places was an Openness to hear the Truth, tho' an Unwillingness to bear the Cross. And after we had staid two Weeks in *London*, to our great Satisfaction, we set forward to *Barnet*, and had a Meeting; and visited Friends Meetings all along by *Northampton, Nottingham, Leeds*, and so to *Cumberland* to our
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own Dwellings, where we found all well.

Living not far from *Scotland*, I had a Desire to visit some Parts of that Nation; and having had Meetings near the Border, and one at *Gretney* in *Scotland*, People of several Sorts were deeply affected with the Testimony of Truth; afterwards I, with some Friends, appointed a Meeting at *Broom-Holm*, where we had Liberty granted by the Owner of the Ground. But the Priests perceiving it, by their Threatnings affrighted the Man, so that he would not let us meet upon his Ground; we being stopt on the Highway on *Tarraside*, sat down together. Now the Elders, with others, being commanded to come out of several Parishes, used Violence to drive us away, but could not prevail; and after some Time, they went away a Mile or more to *Cannonby Kirk*, (so called) and by the Consent of the Priest the most Part of them came with Officers, and rude
D 3 shabby

shabby Lads, and Youths void of Understanding; and laid violent Hands upon Friends, and as Men and Boys without either Fear or Wit, beat and abused Friends, and broke *John Bowstead's* Head till the Blood ran down. They that commanded this Rabble were the Elders, and other Men of Note; but a brave Warfare it was, and Friends kept their Places old and young, and the Meeting continued near three Hours, where several Friends declared the Testimony of Truth amongst them. And the *Presbyterian* Spirit, and the Cruelty of it, was both seen and judged by many. Friends returned with Peace and Satisfaction.

Since that Time, several Things fell out that were remarkable; particularly an Accident that happened not long after, on a first Day, when People had been at their Worship at the aforesaid Kirk of *Cannonby*: In their Return going over the River *Esk* near the Kirk in a Boat, being Thirty five Persons or thereabouts,
it

it suddenly sunk down into the Water, and Twenty eight were drowned, tho' not far from the Land. Tho' the same Boat, as it was reported, had carried over Fifty five at a Time or thereabouts; and there being no apparent Danger, made the Thing more remarkable. And as Friends Care continued in having Meetings in fresh Places, so at Times many came to the Meeting-house at *Sikeside* to hear the Testimony of Truth declared, and their Expectations of Truth were often answered; for when travelling Friends came into the County, they often visited us on First-Days; and they who came to hear, generally went away well satisfied.

When divers of our ancient Friends were removed by Death, and others disabled by old Age and Weakness of Body, it became more my Concern to be engaged in the Management of the Affairs of Truth in our own County, and to visit neighbouring Counties, and also the

D 4. Yearly

Yearly Meetings at *London*; and to have Meetings in diverse fresh Places both in our own Country and in the Borders of *Scotland*, where we met with hard Usage Time after Time, to their Shame.

In the Year 1698, towards the latter End of the ninth Month, my Wife and I went to visit Friends in *Scotland*, and the Harvest being backward that Year in diverse Places as we travelled, untill we came to *Aberdeen*, People were but Reaping their Corn; and a Storm of Snow having fallen and lain upon it for a Month before it was reaped, People made Fires in the Fields, it was so cold; which made both Corn and Fodder scarce: The poor People looked like Death, some dyed in the Highways, and more were supposed to dye with the Corn being unwholsome, than for Want of Bread. And as there had been more Years than one that Corn had been dear, and many poor People were like to lose Hope of having Plenty again;

again; my Wife in her Testimony in a Meeting at *Kilmuck* beyond *Aberdeen* had it to say, *There should be Plenty of Bread again*, she being attended with the Life of Truth; Friends that were but weak and poor believed, and seemed mightily to rejoice. When we had visited all the Meetings there, and been kindly received by Friends and many others, we returned Home, and found our Family well.

The next Yearly Meeting I went to *London*, and gave Friends an Account; and as the Brethren's Care had been that Friends in that Country should not suffer Want, their Care increased untill Plenty came. About this Time I wrote the following Epistle to Friends.

*An EPISTLE of Love and
good Advice to the People of
the Lord every where.*

Dear Friends,

WHO are broken off from the wild Olive, and grafted into the Heavenly Vine, it is unto you my Love and Life flows with an Earnest Travel upon my Spirit, that as ye have known the watering Showers of the Lord's Heavenly Rain to fall upon you, you may not only bud and blossom, but bring forth much Fruit to the Praise and Glory of your Heavenly Father; to whom be Dominion and Honour for ever and ever.

And now, dear Friends, who in Measure have escaped the Pollutions of this World, and in all your Sojourning in the Way to *Sion*, have had a godly Care upon your Minds to cease doing evil, that ye may know a Learning to do well ; this is what

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I would remind you of ; rest not satisfied in that ye are come by the teaching of God's Grace to eschew Evil, but also that ye are found doing good ; knowing that it is the fruitless Trees that cumber the Ground ; it's high Time for all to awake to Righteousness ; for many are called to awake from Unrighteousness, which is well so far : But what will this avail, if Fruits of Righteousness be not brought forth ? For as it is written, *The Ax is laid to the Root of the Tree ; that the Tree that brings not forth good Fruit may be hewn down, and cast into the Fire :* And therefore it is greatly needful to abide in the Vine into which ye are already grafted, that fruitful Trees ye may be, like *Joseph* of Old, whose Branches spread over the Wall.

And Friends, Let none sit down at Ease in the Way to *Sion*, like some of old, who begun well, and ran well for a Time, and sat down short of the true Rest : Or like the

young Man that came unto Christ Jesus, who had kept the Commandments from his Youth, yet wanted one Thing; and not given up to follow the Lord fully, sat down short of laying up Heavenly Treasure. And therefore let all follow the Lord fully, who is the Captain of our Salvation, and great Bishop and Shepherd of the Soul, who leads his Sheep into green Pastures, feeds his Flocks as by the still Waters, and gives unto his Eternal Life.

Let every one's Eye be Single unto the Lord, that the whole Body may be full of Light; such it is whose Understandings the Lord doth open; they see their Duty unto God, and their Duty one unto another.

It is therefore now Time for all that profess the true and living Faith, that purifies the Heart, and works by Love, to come forth and shew themselves, and walk in the Light of the new *Jerusalem*, where Precedent is going before Precept,
Example

Example before Doctrine, and Actions and Doings, before Words and Testimonies; and on this wise the Lord is greatly at Work in the Hearts of his People, to make them exemplary to others in the Way to *Sion*, where the Saints Solemnity is met with.

And now, Dear Friends, who have given up your selves to follow the Lamb in the Way of Regeneration, and in some Measure have known your Garments washed: Ye are to hold on your Way, for the Mark is before: Such it is the Lord is drawing near unto, teaching them to lay up Heavenly Treasure. It is the Lord that teaches his People to profit, and such come to see in the Light of the Lord, that makes manifest the Will and Mind of God to Mankind, that it is not enough to Glorifie God in your Bodies and Spirits, which are the Lord's, which is well so far, but we are to serve the Lord, with what we may receive from his beautiful Hand, of his outward

ward Mercies, which many are made large Stewards of: Remember *Cornelius* his Prayers and Alms were accepted, and ascended up for a Memorial before the Lord, to his great Comfort and future Happiness, and drew down a Blessing upon his Household: And seeing that to do good, and to communicate, is such a needful Duty, there is surely need to charge them, who are Rich in this World, not to trust in uncertain Riches, but to trust in the Living God, who will call all Men to an Account of their Stewardship one Day, for what we enjoy it is the Lord's; therefore all that would be clear in the Day of their Account, must wait for the Lord's ordering Hand to be near them, who opened the Heart of *Lydia*; and when opened, her Service was to invite the Lord's People into her House; which being done in a right Mind, brings a Blessing; and such lose not their Reward.

And

And as it is the good Reward that attends the good Work, it hath been much upon my Mind of late, to remind the Lord's People to do good unto all, but more especially the Household of Faith; and that all such who may have much of the outward *Mammon* committed to their Trust, be not short of Feeding the Hungry, Cloathing the Naked, Entertaining Strangers, Visiting the Sick, and them that are in Prison, which must needs be a necessary Duty, seeing the Lord takes it as done unto himself: And that none of the Lord's People may be found wanting in the Day of their Account, let it be the Care of all, who expect a good Reward from the Hand of the Lord, to Sow plentifully, that they may Reap plentifully; for they that Sow sparingly, saith the Apostle, *shall Reap sparingly*; and the Time draweth near that every one must receive a Reward according to their Works; What will it profit any then, if they could have gained the whole World,
and

and lose their own Soul? For as it is written, *When the Son of Man shall come in his Glory, and all the Holy Angels with him, then shall he sit upon the Throne of his Glory. And before him shall be gathered all Nations; and he shall separate them one from another, as a Shepherd divideth his Sheep from the Goats: And he shall set the Sheep on his right Hand, but the Goats on the left. Then shall the King say unto them on his right Hand, Come, ye Blessed of my Father, inherit the Kingdom prepared for you, from the Foundation of the World. For I was an Hungred, and ye gave me Meat: I was Thirsty, and ye gave me Drink: I was a Stranger, and ye took me in: Naked, and ye Cloathed me: I was Sick, and ye Visited me: I was in Prison, and ye came unto me. Then shall the Righteous answer him, saying, Lord, when saw we thee an Hungred, and Fed thee? Or Thirsty, and gave thee Drink? When saw we thee a Stranger, and took thee in? Or Naked, and Cloathed thee? Or when saw we*

we.

we thee Sick, or in Prison, and came unto thee? And the King shall answer, and say unto them, Verily I say unto you, in as much as ye have done it to the least of these my Brethren, ye have done it unto me. Then shall he also say to them on the left Hand, Depart from me, ye Cursed, into Everlasting Fire, prepared for the Devil and his Angels. For I was an Hungred, and ye gave me no Meat: I was Thirsty, and ye gave me no Drink: I was a Stranger, and ye took me not in: Naked, and ye cloathed me not: Sick, and in Prison, and ye Visited me not. Then shall they also answer him, saying, Lord, when saw we thee an Hungred, or Thirsty, or a Stranger, or Naked, or Sick, or in Prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, In as much as ye did it not to one of the least of these, ye did it not to me. And these shall go away into Everlasting Punishment: But the Righteous into Life Eternal. And therefore, that none may rest satisfied in Feeding,

Feeding, Cloathing, and taking Care of themselves in Sickneſs, &c. ſuppoſing to lay up durable Riches, and yet be unmindful of the Poor, the Widow, and the Fatherleſs, ſuch may do well to make a narrow Search, and conſider whether they are come to that Religion which is pure and undefiled, that is, to Viſit the Fatherleſs, and the Widow, in their Affliction; and to keep unſpotted of the World.

And now, my Dear Friends, in this Time of Eaſe and outward Liberty, which the Lord's Faithful People greatly prize, as a Mercy from the Lord's bountiful Hand, Beware of the Enemy of the Soul, that lies near to draw the Minds of Men and Women to love the World, and the Things of this World; *For whoſoever loveth the World, the Love of the Father is not in him;* and this unwearied Adverſary, whoſe Transformings are great, would come in under Pretence of being a Friend, but in the Light of the Lord is ſeen to be

be a devouring Enemy ; not leading at first into open Profaneness, for many are dead to the gross Evils that are in the World, but rather into earthly Mindedness, where little Fruit is brought forth that is well pleasing unto the Lord ; and his End is to waste and destroy the Heritage of the Lord : Ought not all to Pray, as their Flight hath not been in Winter, that it may not be on the Sabbath-Day, *for many are Called, but few are Chosen ?* And as the Lord in his Mercy hath freed us of many Burdens, our Elder Brethren bore in the Heat of the Day, the Memorial of whom is sweet unto the Living, who *gave their Cheek to the Smiter, and their Head to him that pulled off the Hair ;* and that which they enjoyed to Day, they could not call their own to Morrow ; whose Innocent Sufferings took deep Impressions upon many People, and largely manifested their Love to God, and Contempt of the World ; and many came to see that the Lord's People were

were diligent in Labouring in the outward Creation, that they might not be chargeable to others ; yet willing to give up their All, when called thereunto, to suffer for his Name Sake ; and here their Light shined to the Admiration of many, that great is become the Gatherings of the Lord's People, who through many Tribulations enter the Kingdom, and whose Care is to lay up durable Riches.

And now, that it may be the Care of all such, who may not be called to give up their all, and so manifest their Love to God, and Contempt of the World, in suffering for his Name sake, to be found in the doing Part, that there may be a Delight in doing Good, and shewing Mercy ; and that Saying may be fulfilled, *If thine Enemy hunger, feed him, if he thirst, give him Drink* ; and then no Doubt but there will be a feeding one another ; and here it is made manifest, who they are that love Enemies, and such must of necessity love one another.

ther, as the Lord, for Christs Sake,
hath loved us.

And dear Friends, it is our Contempt of the World, that makes fruitful, as we abide in the Heavenly Vine; and no Doubt, but if there be such a true Care, as there ought to be, to shew forth the Lords Praise, who hath called us to Glory and Virtue; but the Lord will open the Eyes of many, to see our Love to God, and Contempt of the World, in this Calm Time, that many shall say, these People are diligent and laborious in all their Undertakings, yet they exceed many of their Equals in Hospitality, in dispersing abroad, and giving to the Poor; which being done in a right Mind, always was, and still is, a good Work, being done so as that they that did it, their End was not to be seen of Men, for if so, such have their Reward, but if done so, as that the left Hand may not know what the Right Hand doth, the Lord, who sees in secret, will reward such openly.

And

And now, my dearly beloved Friends, whom the Lord hath given Gifts unto, and who are become Planters, and Waterers, in his holy Hand, whose Service is great in the Church, to the bringing of many from far, near unto the Lord, that such may do their Day's Work, faithfully, that there may not be a coming short of the Crown in the End, is the weighty Concern that ought to remain upon the Minds of all such, and that there may be a Readiness and Willingness at all Times, to answer the Lord's Requirings, and to shew forth a good Example unto all, in keeping clear of those unnecessary Intanglements of this Life, that may hurt their Service in the Church, remembering the Saying of the wise Apostle, *No Man that warreth, intangleth himself with the Affairs of this Life;* but rather conclude with the Apostle, when he writes to *Timothy*, *For we brought nothing (says he) into this World, and it is certain, we can carry nothing out. And having Food and Rayment, let us be*

be therewith content. Signifying how the *Love of Money is the Root of all Evil*; which while some Men coveted after, they have erred from the Faith, and pierced themselves through with many Sorrows. But thou, O Man of God, flee these Things, and follow after Righteousness, Godliness, Faith, Love, Meekness: Charging him, in the Sight of God, and before Jesus Christ, that thou keep this Commandment, (says he) without Spot, unrebukable, until the appearing of our Lord Jesus Christ; which in his Time he shall shew, who is the blessed and only Potentate, the King of Kings and Lord of Lords, &c. to whom be Honour and Power Everlasting. *Amen.*

And, Dear Friends, as there are Diversities of Gifts, by one and the same Spirit, so Members of that Holy Body; of which Jesus Christ is the Head, have their several Services in the Body, and many are become, in the Lord's Hand, as Pruners and Diggers in his Vineyard: O that such may do their Day's Work faithfully!

For

For as I have already said, the old Enemy is greatly at work, to lead into earthly Mindedness, and though little Fruit is brought forth by many, that is well pleasing unto the Lord, yet superfluous Branches grow naturally, where there is a being often watered; what must be done to the fruitless Trees, that cumber the Ground? (Shall they not be cut down?) It is written, *A certain Man had a fig-tree planted in his Vineyard, and he came and sought Fruit thereon, and found none; then said he to the Dresser of his Vineyard, Behold, these three Years have I come seeking Fruit of this Fig-Tree, and found none; cut it down, why cumbereth it the Ground? And he answered and said unto him, Lord, let it alone this Year also, till I shall dig about it, and dung it, and if it bear Fruit, well; and if not, then after that thou shalt cut it down.* So it appears the fruitless Trees are not to be let alone to cumber the Ground.

And therefore, Men being compared unto Trees, What great Need is there

there for all that profess the Way and Truth of the Lord, to be so fruitful, as that Trees of Righteousness Men may call them; and seeing the Tree is known by the Fruit, that such Fruit may be brought forth by the Lord's People every where, as will demonstrate that they are the Branches of the Heavenly Vine; And on this wise the Apostle *Peter* exhorted the Believers, who had escaped the Corruption that is in the World, through Lust: *And besides this* (said, he) *giving all Diligence, add to your Faith Virtue; and to Virtue, Knowledge; and to Knowledge, Temperance; and unto Temperance, Patience; and to Patience, Godliness; and to Godliness, Brotherly Kindness; and to Brotherly Kindness, Charity:* And what is aimed at, in the whole Matter herein contained, is that all may be found in these Things, that make neither Barren nor Unfruitful, in the Knowledge of our Lord Jesus Christ; *But he that lacketh these Things* (saith the Apostle) *is blind, and cannot see*

afar off, and hath forgotten that he was purged from his old Sins ; wherefore I shall conclude with the Saying of the Apostle, I will not be negligent to put you always in Remembrance of these Things, though you know them, and be established in the present Truth: Tea (says he) I think it meet, as long as I am in this Tabernacle, to stir you up, by putting you in Remembrance.

In a feeling of that divine Sweetness, and Ray of God's Glory, that covers the Souls of the Righteous, do I unfeignedly salute all that are sojourning in the Way to Zion, sincerely desiring your happy and safe Arrival at that Eternal Rest, where the Righteous shall ever live, to praise and magnifie the worthy Name of the Lord God, and the Lamb, that sits upon the Throne, for ever and ever, Amen.

By a Lover of Truth and Righteousness.

Christopher Story,

Righead in Cumberland,
the 5th of the 11th
Month, 1699.

Now

Now the Number of Friends increasing, many being convinced, and Friend's growing up, our Meeting-House at *Syke-Side* grew too little to contain us, and in the aforesaid Year 1699 (it being about twenty seven Years since our Meeting was first settled) we enlarged the Meeting-House, which, is supposed, it will contain about three Hundred, and is generally well filled ; many of our Children growing up in the Truth, and being zealous for the God of their Fathers. Thus hath the Lord increased our Number, and as the Harvest is great, and the Labourers but few, there is great Need to pray the Lord of the *Harvest*, to send forth more *Labourers*, who can do what seems good in his Sight, to whom be Honour and Praise forever.

In the Year 1701, I had it in my Mind to visit Friends in *Ireland*, and when the Time came I concluded to go and having acquainted Friends according to Order, had a Certificate from the Monthly Meeting, and accordingly

ly I took my Journey for *Ireland*, and a Friend of our Meeting with me, whose Name was *Richard Latimer* : We went through *Scotland*, and *Gilbert Molleson* with some other Friends born in that *Country*, having sent some Friend's Books relating to the *Principles of Truth*, to be spread abroad in that Nation, we dispers'd them all along, (as we had Opportunity) till we came to *Port Patrick*, which was about eighty Miles, as the following Letter will give a Relation.

Lurgan, in Ireland, the 21st of the third Month, 1701.

‘ **L** Oving Friend *Gilbert Molleson* !
 ‘ The Salutation of dear Love
 ‘ reacheth to thee over Sea and Land,
 ‘ whose Care, (with the rest of thy
 ‘ Brethren) hath been manifested in
 ‘ sending to your *Native Country* such
 ‘ Books as are for Information, con-
 ‘ cerning those weighty Things most
 ‘ certainly believ’d amongst us. I
 ‘ could have desired ye might have
 seen

' seen the Acceptance your free Gift
 ' in the Love of God had amongst
 ' them, but seeing it was not so, I
 ' shall give some Account as follow-
 ' eth.

' Another Friend and I, going to
 ' visit Friends in *Ireland*, and our
 ' Way being through the West of
 ' *Scotland*, we lookt upon this a fit
 ' Opportunity to disperse the Books
 ' in that Part of the Nation, and
 ' four honest Friends going along with
 ' us, we had travel'd but a little in
 ' *Scotland*, till we came to a Country
 ' Place where there was a Mill, and
 ' several People about it; we pass'd
 ' by, and being gone but a little Way,
 ' became uneasy, and not willing to
 ' miss the first Step, we sent two
 ' Friends back again, with two of
 ' the Books, who told the People that
 ' some of our Friends who lived at
 ' *London*, being born in the Nation
 ' of *Scotland*, in Love to their Coun-
 ' try, had sent those Books to be dis-
 ' tributed as a free Gift; and we go-
 ' ing for *Ireland* had the distributing

of them, desiring them to peruse
 them, and let others have the read-
 ing of them. The People with great
 Thankfulness received them; and
 almost in every Town we gave the
 like Account, and the People were
 so pleased, that some offered Money,
 others desired us to drink, but as
 they (*i. e.*) the Books were a free
 Gift, we would not accept of any
 Thing upon that Account. Near
 the second Hour in the Afternoon,
 we came to *Dumfrieze*, and went to
 an Inn, and after some Refreshment
 we enquired of the Inn-Keeper, if
 we might have a Room for a Meet-
 ing, which was refused, and after
 we had sat a little together, we had
 Freedom to go out to the publick
 Place in the High Street; when the
 People saw us walk out, they fol-
 lowed, believing we would have a
 Meeting, and we sitting down on
 the *Fish Cross*, the People gathered
 near us, I found a Concern upon
 my Mind in the Love of God, to
 exhort them to love and fear the
 Lord,

‘ Lord, as *Abraham* and others had
 ‘ done in their Generation, I also sig-
 ‘ nified how they manifested it by
 ‘ their Faithfulness and Obedience to
 ‘ the Lord, in answering what he re-
 ‘ quired of them. A great Part were
 ‘ very sober and willing to hear, and
 ‘ after some considerable Time, the
 ‘ *Town Officers* were sent to disperse
 ‘ the Meeting, but they being pret-
 ‘ ty civil, were prevailed on to for-
 ‘ bear till a Friend had prayed. And
 ‘ then a Friend gave a Relation as
 ‘ afore said, and the People were very
 ‘ desirous to receive the Books, it
 ‘ seeming to be what they wanted,
 ‘ that if we had given many more
 ‘ than we did, there were to receive
 ‘ them with great Freedom. And as
 ‘ we walked in the Street, the Town
 ‘ Officers being with us, we saw them
 ‘ flocking together to read. We stay-
 ‘ ed all Night, and walked to and
 ‘ fro in the Town, but no Harshness
 ‘ appeared from any; we heard some
 ‘ saying, *these are the Honest Men*
 ‘ *they disturbed.* Next Morning we

' journeyed forward, and had not
 ' gone far till a sober like Man came
 ' down a steep Place, as if he had
 ' designed to meet us, after some Dis-
 ' course we gave him a Book, and when
 ' he understood what *Profession* we
 ' were of, he greatly desired to con-
 ' verse with us, for that was what he
 ' had long wanted, (as he said) and
 ' offered to go forward with us, to
 ' have some Discourse, if we would
 ' ride easily, but after some Time we
 ' desired him to be satisfied and let
 ' us go, for we hop'd the Book would
 ' give him as full an Account of our
 ' Faith and Principles, as we in a lit-
 ' tle Time could do. And all along
 ' we had frequent Opportunities to
 ' disperse them to great Satisfaction,
 ' and People in receiving them shewed
 ' us much Kindness, so that our Way
 ' was very prosperous.

' When we came to a Friend's
 ' House that lives at *Baldown* near
 ' *Wigton* in *Galloway*, and no Friends
 ' within sixty Miles of him, but one,
 ' we thought it needful, he being a
 Man

‘ Man of good Repute in the Country,
 ‘ to leave a Part of the Books with him
 ‘ desiring him to spread them abroad
 ‘ so as others might peruse them. And
 ‘ when we came to *Port Patrick*, to
 ‘ take shipping for *Ireland*, the last
 ‘ Night we were there, having Part
 ‘ of the Books to dispose of, your
 ‘ Free Gift seemed more acceptable
 ‘ to many than if we had given them
 ‘ Money, and having but one left,
 ‘ when upon the Sea, near to lose
 ‘ Sight of *Scotland*, the Skipper asked if
 ‘ I would give him a Book, I said I had
 ‘ but one, and he should have it; there
 ‘ being a Calm at that Time, they
 ‘ read it from one to another, and I
 ‘ may say, I had my Reward plenti-
 ‘ fully in the Discharge of my Duty;
 ‘ and I hope you will have the like,
 ‘ that they that plow, and they that
 ‘ sow, may reap together in the Time
 ‘ of Harvest.

‘ And now being safely arrived in
 ‘ *Ireland*, the next Day was the *Pro-*
 ‘ *vince* Meeting, for the North, and
 ‘ we were glad to see Friends general-

' ly together. With my dear Love
 ' once more to Thee and faithful
 ' Friends, as also to Friends that come
 ' from *Cumberland* to the *Yearly-*
 ' *Meeting*, I bid Thee *Farewel*: from
 ' thy Friend,

Christopher Story.

Being at the *Province Meeting*,
 which was both a large and good
 Meeting; Accounts were brought in
 from the Particular Meetings, of the
 Care and Faithfulness of *Friends*, in
 diverse Branches of our Testimony;
 except in one Place, where some Re-
 lations had paid Tythes, or some-
 thing on the Behalf of Tythes, for
 Friends, and this became an Exercise
 to the Meeting, for it spread about
 like a *Leprosie*, and was an Evil Ex-
 ample to others, and some would ar-
 gue, that Friend's Relations would
 not be prevailed with not to meddle;
 but as Endeavours were used in Re-
 ality, this Practice was set aside, as
 it

it hath been in diverse Places (to my Knowledge) where Friends were truly careful to come up with their faithful Brethren in this weighty Branch of our Testimony. And I have also for many Years observed, that where Friends were Lukewarm, and not faithful in this Branch of their Testimony, they prospered not in the Truth, but rather decay'd and wither'd.

After we had visited Meetings in that *Province*, we travel'd towards the *Moat* ; and at *Mountmelick*, was the *Province Meeting*, to good Satisfaction ; so we proceeded to *Limerick*, and *Cork*, and were at their *Province Meeting* at *Clammel*, and I was glad to see Friends so established in the Truth, there being a great Reformation in diverse Parts, since the Time I had been there before, which was about fourteen Years : Afterward we went to the *Province Meeting* at *Wick-cliff*, and having seen Friends pretty generally, been at four *Province Meetings*, and in about twelve Weeks

visited most of the Meetings of Friends in *Ireland*, after we had stayed some Time in *Dublin* we came for *Cumberland*; and meeting with no contrary Winds at Sea, came readily Home to our Families, with Desires to the Lord that we may be thankful for all his Mercies.

And now, by the good Providence of God, being eased of diverse Troubles which but a few Years before we lay under, we began to think of our Neighbours that lived at *Cannonby*, who had been so cruel against us when we met at *Tarraside*, (as before related) and having Liberty granted to keep a Meeting at *Wood-House Lees* in the same Parish, when Friends were met and set down to keep our Meeting abroad, (there being no House there convenient to contain the *Multitude*) Bayliff *Melvin* with a Company of Men on Horseback, and others on Foot, brought out of several Parishes, some of them of the baser Sort, came on Purpose to disturb our Meeting: We
being

being sat down on the Ground, if the said *Melvin* had not taken special Care, in all Appearance they would have trodden Friends with their Horses Feet. They commanded us to be gone; yet we were not free to depart untill the Meeting-time was over; and therefore they began to throw Friends down a steep Place, on Purpose to disperse us, and did it with such Fierceness and Violence, that sometimes they tumbled down themselves with Friends; but the Ground being dry, Friends came up again, and they heated and fatigued themselves so much, that after some Time they grew weary. And diverse Publick Friends being there, as they began to speak, they hurried them into a Wood that was near, and the People followed, and Friends sounded the Testimony of Truth amongst them, and the Well-inclined were willing to hear: And *Henry Atkinson* offering to pray, two Men on Horseback took him away, and dragged him through the River, where

where the *Ford* was deep, and put him into an House on the other Side. When Friends had Freedom, we parted, and through the Lord's Mercy, there was no Friend that received any great Damage; and believing that *James Armstrong* Priest of *Canonby*, with others of his Brethren, were the Cause of this great Abuse we received, I had it in my Mind to write a Letter to the said Priest, which was delivered into his own Hand by two Friends, and is as followeth.

*To James Armstrong Priest
of Cannonby, and the rest
of his Brethren.*

‘ **U**PON the fourth Day of the
 ‘ sixth Month last, we had it
 ‘ upon our Minds in the Love of God
 ‘ to visit you our Neighbours in
 ‘ *Canonby* Parish, and thereabouts;
 ‘ and tho’ we have lived for many
 ‘ Years not many Miles distant, yet,
 ‘ we suppose, not so well known to
 ‘ you

(III)

‘ you, as we desire to be, in the most
‘ weighty Matters relating to Salva-
‘ tion. When we were come toge-
‘ ther to wait upon the Lord, and
‘ to perform that Worship that is to
‘ be performed in Spirit and in
‘ Truth, *John Melvin*, with many
‘ others, several of which seemed to
‘ be of the baser Sort, in a rude man-
‘ ner disturbed us, unchristian-like.
‘ I being there, had something upon
‘ my Mind to speak to the People,
‘ how and in what manner we ex-
‘ pected to be saved, desiring their
‘ Audience; but without giving me
‘ Liberty, they hal’d me away, as
‘ they had done my Brethren before
‘ me, and not having Opportunity
‘ to speak in the Hearing of all what
‘ was at that Time upon my Mind;
‘ I shall here give thee and thy
‘ Brethren some Account, that ye
‘ may judge; and it was as fol-
‘ loweth:

‘ That there is not another
‘ Name given under Heaven by
‘ which

' which Men can be saved, but by
 ' the Name of *JESUS*; unto whose
 ' Name every Knee must bow, and
 ' Tongue confess, either in Judg-
 ' ment, or in Mercy : And that it
 ' was the same Jesus Christ who was
 ' born of the Virgin *Mary*, in *Beth-*
 ' *lehem* in *Judea*, whose Life *Herod*
 ' sought, who after he had wrought
 ' many Miracles, suffered the Con-
 ' tradiction of Sinners, and whose
 ' precious Blood was shed without
 ' the Gates of *Jerusalem*, that tasted
 ' Death for Mankind, that he might
 ' be a Propitiation for the Sins of
 ' the whole World; who was laid
 ' in the new Sepulchre, rose again
 ' the Third Day, who after his ap-
 ' pearing unto his Disciples, as the
 ' Scripture makes mention, was re-
 ' ceived into a Cloud out of their
 ' Sight, and sits at the right Hand
 ' of the Father. All which Testi-
 ' monies recorded in the Scriptures
 ' of Truth, from the Time of the
 ' Virgin *Mary's* being overshadowed
 ' by the Holy Ghost, and the Child
 ' *Jesus*

' Jesus being brought forth in Beth-
 ' lehem of Judea, unto that Day the
 ' Cloud received him out of the Di-
 ' sciples Sight, all Christians that
 ' ever I met with agree in ; and we
 ' are of the same Belief. And this
 ' being Part of what was upon my
 ' Mind at that Time. Another
 ' Thing that followed was, that af-
 ' ter Christ Jesus ascended up on high,
 ' he gave Gifts unto Men, some A-
 ' postles, some Prophets, some Evan-
 ' gelists, &c. Read the 4th Chapter
 ' of the *Ephesians*, Till we all come in
 ' the Unity of the Faith, and the Know-
 ' ledge of the Son of God unto a per-
 ' fect Man, unto the Measure of the
 ' Stature of the Fulness of Christ,
 ' saith the Apostle. And the same
 ' Apostle writing to the *Corinthians*
 ' in Chapter 12th, concerning the Di-
 ' versities of Gifts, but the same Spi-
 ' rit ; saith, that *A Manifestation of*
 ' *the Spirit is given to every Man to*
 ' *profit withal* ; and this makes good
 ' the Words of our Lord and Sa-
 ' viour to his Disciples, *John Chap.*
 ' 16,

16, Nevertheless (saith he) I tell
 you the Truth; it is expedient for
 you that I go away; for if I go not
 away, the Comforter will not come
 unto you: But if I depart, I will
 send him unto you; and when he is
 come, he will reprove the World of
 Sin, of Righteousness, and of Judg-
 ment, &c. and will guide you into
 all Truth. And seeing that which
 is to be known of God is manife-
 sted in Man, God hath shewed it
 unto them, as in *Romans*, Chap. 1.
 it is our Message to you and all
 People where-ever we come or go,
 to direct all to the Spirit of Truth,
 that convinceth of Sin, as afore-
 said, and leads into all Truth.
 And this is the Word nigh even in
 thy Heart and thy Mouth, *Romans*
 Chap. 10. which the Apostle prea-
 ched, and that every one that hath
 an Ear might hear what the Spi-
 rit saith, is no new Doctrine, for
 as many as are led by the Spirit of
 God, they are the Sons of God;
Rom. Chap. 8. Ver. 14. And why
 we

‘ we should be reviled and abused for
 ‘ Exhorting People that have belie-
 ‘ ved in God, and in Christ Jesus, to
 ‘ be led by the Holy Spirit of God,
 ‘ so as that thereby they may work
 ‘ out their own Salvation with Fear
 ‘ and Trembling, do ye judge: And
 ‘ tho’ we have been Unchristianly
 ‘ treated by you once and again, yet
 ‘ we do suppose you know us not,
 ‘ and therefore we can pray and say
 ‘ in Reality, *Lord, forgive them, they*
 ‘ *know not what they do*; for all that
 ‘ have persecuted God’s People in
 ‘ every Age, such was their Blind-
 ‘ ness and Hardness of Heart, that
 ‘ they knew them not, as they were
 ‘ really concerned on the Lord’s
 ‘ Account.

‘ It would be too tedious to go
 ‘ back to the Days of the Patriarchs
 ‘ and Prophets, and speak of the
 ‘ Blindness of the *Sodomites*, and the
 ‘ Hard-heartedness of the *Jews*,
 ‘ mention’d in the Lamentation of
 ‘ our Lord and Saviour over *Jerusa-*
 ‘ *lem*, who killed the Prophets, and
 ‘ stoned

' stoned them that were sent unto
 ' them, untill the Day of their Vi-
 ' sitation was over, and the Things
 ' belonging to their Peace were hid
 ' from them ; but to come a little
 ' nearer to the Day and Time, when
 ' our Lord and Saviour appeared in
 ' the prepared Body to do the Will of
 ' his Father, as the Prophets had
 ' prophesied of him : Tho' he
 ' wrought the Works which no other
 ' could do, yet how few were there
 ' that believed in him ; neither did
 ' many of the learned *Jews*, nor wise
 ' *Scribes* and *Pharisees*, know him as
 ' he was the Lord of Life and Glory,
 ' otherwise they would not have cru-
 ' cified him, and put him to open
 ' Shame ; neither did they know
 ' *Holy Stephen* whom they ran upon,
 ' and stoned to Death ; neither did
 ' *Paul* while he was *Saul*, and brought
 ' up at the Feet of *Gamaliel*, exceed-
 ' ing many in Learning and Zeal,
 ' know the Believers in Christ Jesus,
 ' but had his Commission from the
 ' High Priests to bring all bound to
 ' *Jerusalem* ;

‘ *Jerusalem*, and persecuted the true
 ‘ Church with great Severity, until
 ‘ the Lord appear’d unto him by
 ‘ the Way, saying, *Saul, Saul, why*
 ‘ *persecutest thou me?* And such was
 ‘ the Ignorance when Fear fell upon
 ‘ him, that he cryed, *Lord! who art*
 ‘ *thou?* And not to speak of the
 ‘ Persecutions under the *Roman Em-*
 ‘ *perors*, who knew not the Lord’s
 ‘ People as they were truly his, and
 ‘ so persecuted them as Deluded and
 ‘ Hereticks; but to come to the
 ‘ Martyrs Day and Time, who were
 ‘ persecuted by such as professed
 ‘ Christianity, under the Name of
 ‘ being Guilty of Heresy and Delu-
 ‘ sion, when they were never able
 ‘ to prove it, and yet used all man-
 ‘ ner of Severity against them, which
 ‘ plainly shews they knew them not
 ‘ as they were the Lord’s Witnesses
 ‘ upon Earth, counted worthy *not*
 ‘ *only to believe, but also to suffer for*
 ‘ *his Name sake:* And to come a
 ‘ little nearer also, to the Professors
 ‘ in *New England*, which is scarce an
 ‘ Age

' Age past, who used such Severity
 ' to our Friends there, that they
 ' hanged three Men and a Woman,
 ' and others they whipt, and beat
 ' severely, and some had their Ears
 ' cut off, whereas nothing was ever
 ' yet proved against them by the
 ' Testimony of the Holy Scripture,
 ' that will render them unsound ei-
 ' ther in Faith or Principle; all
 ' which Severity shews those Profes-
 ' sors in *New England* to be of the
 ' same Spirit that crucified Christ,
 ' stoned *Stephen*, and murdered the
 ' Martyrs; and tho' a Cloud of
 ' Witnesses may be brought out of
 ' the Holy Scripture and Church
 ' Histories, to prove that it was the
 ' Birth born after the Flesh that
 ' persecuted the Birth born after the
 ' Spirit; yet where do we read in
 ' the Gospel Dispensation, that the
 ' true Church, the Bride, the Lamb's
 ' Wife, used Violence to any People
 ' as you have done to us these two
 ' Times; and though this last Time
 ' they were not so severe in beating
 ' of

' of us; yet the like Severity in
 ' throwing an innocent People over
 ' a Brow, as tho' they had been
 ' casting Sheep into a Water, not re-
 ' garding Old nor Young, without
 ' any just Occasion, hath not been
 ' often known; and one in perform-
 ' ing a Religious Duty, which is, *to*
 ' *pray every where lifting up holy*
 ' *Hands unto God*, was violently pul-
 ' led off his Knees, and dragged
 ' through the River where the Ford
 ' was deepest; and amongst them
 ' that were severe, there was thy
 ' Man the Clerk, and Schoolmaster,
 ' (as People said) which, if so, shews
 ' no good Government in thy Fa-
 ' mily: Now seeing it hath been
 ' the Advice of good Men not to
 ' judge others before they hear
 ' them, all that we desire of thee is,
 ' to search us thoroughly both by
 ' Word and Writing; and I do not
 ' doubt but when thou comest to
 ' know us, as we are, thou'lt be
 ' made to say, as some of thy Bre-
 ' thren have been, that never came
 ' to

‘ to be of our Society, *Te are not such
‘ People as ye are represented to be.*

‘ A few Lines from thee is desired,
‘ hoping thou wilt be charitable for
‘ the future concerning us : *To love
‘ Enemies, is an incumbent Duty ;
‘ and here we desire to remain.*

‘ By a Lover of Truth and Righteousness,

Christopher Story.

The 26th Day of the 6th Month,
1701, this foregoing Paper was read
publickly amongst them, in the
Hearing of many (as I am informed)
and after divers Consultations about
it, at last they concluded, to answer
by Silence would be best.

Some Time after we had a Meet-
ing at the same Place, and no Di-
sturbance, but they used their En-
deavours privately to perswade the
People not to come to the Meeting,
but as to Words or Writing were
pretty quiet.

The END of his own Narrative.

Having

HAVING carefully collected the *foregoing* Sheets out of the Papers of this our worthy Friend; and no farther Account appearing among them of any Thing particularly relating to himself for many Years together, it is a Demonstration to us, that his Concern has been rather to leave to succeeding Times the Way and Manner how Truth first brake in upon this barren Country, (which at that Time was like a Wilderness as to the Knowledge of God) than to give a Journal of his own Services therein, which were not a few in the Church in his Day; there being many remaining Witnesses of his great Diligence and Application in the Strengthening, Encouraging, and Confirming of the Churches in this our Country, where his Service was truly great, and among whom he was honourably esteemed, being as a tender Father and a faithful Watchman over the Flock of Christ, that nothing might get in among or prevail over them

F that

that might prove hurtful, and hinder the Prosperity of the Work of Regeneration.

And the Lord having favoured him with a good Understanding and peculiar Talent in the Discipline of the Church, he was careful and very diligent to exercise the same, to the Comfort of God's People; and his Labour among them was in much Plainness and Sincerity, being very tender over the Weak, but zealous against the Wilfull and Stubborn, to whom he was often a Terrour.

And as he was favour'd also with a good Understanding in Temporal Affairs, in Moral and Civil Rights, he was often employ'd in that good Work of Ending Differences, and putting a Period to Strife among his Neighbours of other Communities, and with great Success; often pleasing both Parties; which is not frequent under common Management.

And tho' he has given but little Account of his Services abroad in
this

this Collection, yet he often visited the Churches in divers Parts of this Nation, as likewise in *Ireland* and *Scotland*, as is well remember'd by many; and being frequently at the Yearly Meetings at *London*, attending the Service there, he commonly spent much Time in Visiting Friends in several Counties on such Occasions, in his going up and returning.

And in the latter Part of his Time, it became much his Concern to appoint Meetings in fresh Places, in which he was often very serviceable, his Testimony being not only living and powerful, but plain, pertinent, and well adapted to various States, much tending to the Opening of the Understandings of People in Things relating to the Kingdom of Christ, as well in Principle and Doctrine as Practice. And his Behaviour and Conduct, not only at such Times, but at all Times, was in such Mildness and Gravity, that it greatly adorned and confirmed his Testimony; so that we have Reason to be-

lieve, that his Labour of Love had good Effects. But as the Lord, in all Ages of the World, hath ever call'd Home his faithful Servants, in the Fullness of his own good Time, to reward them with peaceable and glorious Habitations on his own right Hand for ever, it pleased him to visit this our dear Friend with a lingering Sickness about the Seventy second Year of his Age, which gradually wasted his natural Strength; during all which Time, he nevertheless, diligently attended the Meeting to which he belonged: But tho' his Outward Man decayed, as is the way of all Flesh, yet his Inner Man was strong in the Lord, as appeared in publick Manner, by the many living and comforting Testimonies he bare during his Bodily Weakness. And tho' there are not any of his Sayings, in the Time of his Illness, collected, yet many can say, that excellent Things dropt from his Lips, on divers Occasions, and that he was surely one of those (as appear'd from his

his own Mouth) that had Hope (in the Lord) in the Time of his Death, which happen'd at his own House at *Righead* on the 6th Day of the 11th Month, 1720, and his Body was interr'd in our Burying-Place adjacent, on the 8th Day of the same; on Occasion whereof was a large Congregation of Friends and others, where the Lord was pleased to engage some of his Servants in living Testimonies to his Truth, and Way of Life, and Salvation by Christ our Saviour; through whom to God the Father of all, be attributed and ascribed all Dominion and Praise, as alone worthy now and for ever.

Robert Latimer.

Several EPISTLES
OF
Christopher Story
TO
His W I F E ;

Written in his Absence from Home
on Truth's Service.

*Edinburgh, the 13th Day of the
10th Month, 1680.*

Dear Wife,

MY Love in that which is un-
changeable and unalterable is
unto thee and my dear Children,
with a true Desire and Breathing in
my Heart for your Preservation and
Well-

Well-being every Way, but especially in the blessed Truth of our God, for we are made sensible that all Things here that can be enjoyed appertaining to this Life, will vanish and come to an End; but to know a Well-being in the Lord, who is without Beginning of Days, or End of Years, whose Kingdom is from Everlasting to Everlasting World without End, this is precious; and blessed and happy are all they who have received the Promise and Earnest of this Inheritance, and everlasting Well-being in their own Hearts; they have more Cause to rejoyce and be exceeding glad, than they that enjoy the Increase of Corn, Wine, and Oyl, or any Thing that's visible. And now dear and loving Wife, thou having through Well-doing and Obedience to thy Maker, received in thy Measure, the Earnest and Promise of Everlasting Life, if thou abide faithful: O dear Wife! continue faithful, for the Lord who hath promised, he will certainly

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perform,

perform, for his Promises are all *Tea* and *Amen* for ever, unto all that walk before him with an upright Heart; so dear Wife, I cannot express fully the Love that is in my Heart unto Thee, my Children, Father and Mother, and my dear Friends in the Truth; yet this I expressly write, that thou take no Care for me, but let thy Care and Concern be to serve the Lord with all thy Heart, and let him have the chiefest Room there, that so the Lord may delight to abide with thee; and that thou, through the daily Enjoyment of his Presence, mayst have Cause to rejoyce, and by living Experience say, *In his Presence there is Fullness of Joy, and at his right Hand there is Pleasure for evermore.* And so, dear Wife, at this present I am well every Way, blessed be the Lord; I have had a prosperous Journey hitherto; I am now, for ought I know, clear of the West; I have seen Friends for the most part, and I could not pass by four Friends in the West, which
was

was near forty Miles out of my Way, and was well refreshed to see them, and I had the Company of two good Friends, to wit, *Hugh Wood* and *John Hart*; and being at this Meeting last First-Day, where were many good Friends, we had a comfortable Meeting; and truly, dear Wife, I can say to the Praise of the Lord, as I am found diligent in waiting upon him, the Lord is near me to my Comfort and great Encouragement, blessed be his Name for ever. I am now intended, if the Lord enable me with Health and Liberty, to go for the North shortly; so with my Love once more to Thee, my Father and Mother, and to my Children, and Friends and Relations, as tho' I named them one by one, for truly it would take up a deal of Paper to make Mention of all whom my Love in the Truth is dearly unto, hoping that all the honest-hearted are sensible of my Love, as I am of theirs; in Remembrance of which Love, my Heart has been broken,

and my Spirit bowed before the Lord many Times, which Love I pray God may increase and grow amongst us for ever.

And now dear Wife, let thy Care be great over my Children, and tell them, as they will answer me, that they be obedient to thee their Mother in all Things; and let my Son *Richard* know, that I desire him not to go abroad in the Night time, but keep at Home, and be obedient to thee, and loving, and a good Example to the rest of the Children; and if it please God that I may return in Safety, it will be my Care to reward according to their Doings.

This being the most at present from him who is thy ever loving Husband,

Christopher Story.

Bristol,

Bristol, the 30th of the 9th
Month, 1689.

Dear and Loving Wife,

IN that Love and Life which is stronger than Death, where the Souls of a Remnant ascend over all unto God, delighting themselves in his Presence, do I very dearly salute thee, and recommend thee unto the Lord, in whom our Life and Breathing is, whose Presence is every where, and always ready to do good unto his that truly and sincerely love, and wait upon him; I know unto such his Mercies drop as the Dew, and his Kindness as the small Rain, to the Watering of every small Plantation that is his, that through all that is here below, the Mind may be centered and wholly gathered into the weighty Seed, which is sufficient to preserve us all unto the Kingdom of Rest and Peace with the Lord, where all the Holy Ancients inhabit: And now the

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Day

Day of our Espousing being come, wherein the Lord is Betrothing many unto himself for this End, that we may partake of this Glory and Holy Habitation where the Angels dwell, and the melodious Harmony of the Faithful, and Songs of everlasting Joy, will be a Sacrifice more acceptable than that of Sweet Incense : In the Beholding of which glorious Day that is approaching, many are made to bow down in Spirit, and say, *Worthy, worthy art thou, O God, who livest for ever, to rule, and reign, and have Dominion in the Hearts of thy Children, for the Lamb that was slain is alive, and we live by him.* Because of which, my Soul rejoices at this Time, and makes me say with Reverence and holy Fear, *Glory to God on High, and to the Lamb who lives for ever.* And dear Wife, unto a Sense of this press daily to gather our Children ; and I intreat thee be as a Watchwoman over them for Good, that the Lord our God, who hath

hath blessed us, may bless our Children; and though I am separated for a Time, I am not unmindful of you in my Prayers; neither am I doubtful, but the Lord will bless every one with a Portion of his Spirit as they are faithful. Give the Remembrance of my dear Love to my Father and Mother, and to all my dear Children, whom I pray God he may bless. Your Care concerning me I know will be great; but by this know I am very well every Way, for which I bless the Lord. We are now at *Bristol*, and after we purpose to *London*, to be there about the Time called *Christmas*; I desire to hear from you. We have had a sweet Passage, and Things have been well upon our Account. It is our Duty to give the Lord the Praise, who is the Filler of our Cups, to whom be Honour and Glory now and for ever. *Amen.* Give the Remembrance of my Love to my dear Brother *Christopher Taylor*, *Andrew Graham*, both
William

William Grahams and their Wives, and all other my faithful Friends, and to my Neighbours and Relations, as though named, wha desire to hear from me, notforgetting once more my Duty to my *Father* and *Mother*, Love to thy self, and all our *Dear Children*, the Lord be with you all, faith my Soul, *Amen*.

Christopher Story.

Newcastle the 11th of the
9th Month, 1692.

Dear and Loving Wife,

THIS comes to acquaint thee; I am very well, blessed be the Lord; And have had a peaceable Journey to my great Satisfaction and Comfort, and I can say though alone, I have not wearied, for Friend's Love hath been such, that after the first-Day's Journey, I have not often wanted Company beyond my Expectation, I had a drawing in my Mind to

Glasgow

Glasgow, to be there the first-Day after I went from Home, and pressing forward, visited Friends by the Way ; when I came there, I met with *Andrew Jeffrey* and *John Hall* of *Aberdeen* : We had the greatest Meeting of Friends, that ever we have heard hath been in that Place, and had it peaceable to all our Comforts, till near the Conclusion, and then one of the *Magistrates* with other *Officers*, dispersed us, but they offered little Abuse, only mocked and scoffed us, but it being the first-Day would not stone us: we stay'd in *Glasgow* all Night, and without any Disturbance left the Town, and being several Friends in Company, took Meetings by the Way, till we came to *Edinburgh*, to their *Quarterly-Meeting*, where we had several precious Meetings to our great Comfort, several Friends being there from divers Parts of the Nation : I remained in *Edinburgh* till the first-Day was over, so set forward visiting Friends Meeting at *Relso* and *Otterburn*, and Yesternight came hither ;

I intend (*God willing*) to visit most of the Meetings in *Bishoprick*, I am likely to come through some of the Dales in *Torkshire*, and so to *Westmorland*: *Dear Wife*, I would not have Thee think long for me, or be any otherwise concerned for me, farther than the *Truth* allows, which is on this wise, that our only Delight may be in the Lord, for it is hither the *Righteous* are gathered, knowing assuredly that all other Joys and Comforts will vanish and fade away as in a Moment, therefore let us be joyned to the Lord, in the one Spirit, and be betroth'd unto him in Righteousness, where the Aboundings of the Love are known, and the Refreshing Streams of his Kindness are plentifully drunk off, for though Wife may be near unto Husband, and Husband near unto Wife, yet the Lord is all in all to his People, he is known to be more than all to a Remnant; And here it is still, in the Lord, that we can rightly enjoy one another, and bless his Name when we are together, and when we are separated

separated one from another, for the Lord is opening the Understandings of his People, to see that the Day is upon us, that they that marry are to be as though they married not, and they that possess, as though they possessed not, therefore the Lord is at work in the Hearts of his People, to wean them from having their chiefest Delight, in that which is fading & visible, and to set it on that which is invisible, where the just shine as the Firmament, and the Faithful ever be as the Angels of God, married to the Lamb for ever and ever. And all that are rightly come to the Dawning of this Day in their own Particulars, where a Taste of this Glory is embrac'd, which will make all the Upright in Heart say, *one Day with the Lord, is as a Thousand Years, and a Thousand Years as but one Day.* It is the Sense of these Things which is as unspeakable Joys set before the Eyes of the Faithful, that makes many deny themselves, from the Enjoyment of those Things that may be near and dear unto them, and as the
 Apple

Apple of their Eye: Therefore the Mark being before, O that we may ever keep here, where we are more and more sensible of the glorious Presence of the Lord, to shine upon our Tabernacles, then shall we witness the Morning Stars to sing together, and the Sons of God to shout for Joy; and here the Smiles of his Countenance are known, where many are saying in their Hearts, *I am my Beloved's* and my Beloved is mine, and it is hither the Lord hath brought & is bringing his Lambs to Rest, where he is ~~feeding his Flocks in the pleasant Val-~~ lies, beside the Still Waters, where the Voice of the Turtle is heard, and the Rose of *Sharon* blossoms, and casts a sweet Smell, the Lord preserve thee, my *Dear Wife*, with all my *Dear Children* here, then will you be an Honour to the Lord, and a Joy and Comfort one unto another, so shall your Praise spring as a River, and your Righteousness be as the Waves of the Sea: And it is my daily Travel, that *Sion* may arise and shine in.

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in her Ancient Beauty, and *Jerusalem* may be the Praise of the whole Earth, and that the Knowledge of the Lord may cover the Earth as the Waters covers the Seas, that God over all may be exalted, who is, Praise-worthy, now and for ever. I am in great Haste, but desire to have my very dear Love remembred to my *Father* and *Mother* and all my dear *Children* as if named, and Love to all *Friends* that may inquire after me, not forgetting my Love to thy self, I rest thy ever Loving Husband,

Christopher Story.

The 13th of the 11th Month, 1699.

My Dear Wife

THINE I received dated the 5th of this Instant, and was glad of that Salutation of true and unfeigned Love, that, I had a Sense of, flowed forth from Thee, and Son *Thomas*, and Daughter *Mary*, and I do not doubt but *Rachel*, *Christopher*, and *Abigail's* is the same to me, though

though they cannot express it: Your Love to me affected my Heart with true Tenderness, and I can do no less than return the Lord the Praise, for his present Nearness in my Absence: And let this be your greatest Comfort, that you are of the Number of his Lambs, whom he is carrying in his Arms: And though ye be but Children, yet as Iniquity is turned from, spiritual Comforts will drop in your Way, that whatever your Exercises be, the Sweetness of the Love of God is such, that it will bear up over all, that neither Heights nor Depths, Things present nor Things to come, Principalities nor Powers, Life nor Death, shall ever be able to separate from that Love which is enjoyed in Christ Jesus. And here I am glad to feel thee, my dear Wife, and my Children, where God's Banner, which is Love, is over you; the Dew of Heaven rest upon you all the Night long, that when you awake the Lord may still be with you; and no doubt

doubt but this will engage you more and more to keep your Morning Watch unto the *Lord*; and this is the Way to take Rooting downward, so will you be made to bring forth Fruit upward; and then there will not only be a receiving of the Truth by Tradition, and so go to Meetings because others go, which is well so far, but there will be a receiving the Truth in the *Love* of it; and that Liberty and Freedom which the Spirit of Truth leads into, ye will more and more witness; and here as you witness that holy Birth brought forth in you, by the Overshadowings of the Holy Ghost, and so Christ to live and reign in you, of the Increase of whose Government and Peace there shall be no End; here is the Resurrection of the Just known, where they that do well enter into Life, when they that do evil remain in Death: Press after those Things that make for Peace, so will you come to know, that it is not the Professors barely, but it is they

they that are come to a living Possession of the Truth, that have Cause to admire the loving Kindness of God, over and above what they have seen or heard from others; the true Brokenness of Heart and Contrition of Spirit of all the Faithful, is such, that none can bind them up, or add to their Joy, but the Lord. The Lord espouse thee, my dear Wife, and you my Children to himself; on this wise hath been for many Years, and still is my earnest Desire, that the Marriage-Day of the Lamb ye may know, where you are standing upon Mount *Sion*, the Earth being under your Feet, loose to all Things, only joyned to the Lord, here the Heart is filled with true Knowledge, as the Waters cover the Sea. So to him that is the Author, and will be the Finisher, do I recommend you for Counsel and Wisdom, that he may have the Praise, who is the first, and will be the last, in the carrying on this great Work of Regeneration, to whom
be

be the Honour and Glory now and for ever. *Amen.*

I and Companion are both well, and intend next Third-Day to leave this City. It may be in little more than three Weeks ye may expect us: I could write much, but Time will not admit. My dutiful Respects to my Father and Mother; my Love to my Friends and Neighbours, my dear Love to thee, my Wife, and Children; and so farewell.

Christopher Story.

F I N I S.

